



ON PRIMARY INSTRUCTION

RELATION TO EDUCATION .

ON PRIMARY INSTRUCTION

RELATION TO EDUCATION

Donated by
SRI S. C. NANDY, M.A.
Maharajkumar of Coosimbator
1955

BY

SIMON S. LAURIE, A.M.

AUTHOR OF 'PHILOSOPHY OF ETHICS,' ETC

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

MDCCCLXVII

PREFACE.

IN an industrial country like this, the children of the masses can remain only a few years at school. It is, accordingly, the duty of those concerned with education, either as administrators or as teachers, to determine how these few years can best be turned to account.

Some time ago, under pressure caused by a consideration of the brief stay at school made by a large proportion of the population, the English Education Office suddenly set aside the educational theories which had found favour in the earlier years of Privy Council administration, and issued a code of rules, countenancing, if not based on, the opinion that the main work of the Primary School was to give a certain specified amount of technical facility in the arts of reading, writing, and arithmetic.

I think that there are few practically acquainted with schools who will not be ready to admit that some standard of acquirement should be fixed for all elementary schools by a competent central authority ; and that the reaction, which gave rise to the somewhat narrow standard now in operation, was justifiable and necessary. That reaction, however, expressed itself in a form so extreme that it unquestionably has had a tendency to drive education, as such, entirely out of the Primary School, where it is most of all needed. That this was not the intention of the Committee of the Privy Council is sufficiently evident to every reader of the Revised Code and the Instructions to Her Majesty's Inspectors ; but even if it should be found necessary to relax the stringency of existing rules with a view to remedy admitted defects, teachers may rest assured that Government will be supported by the country in insisting on certain standards of acquirement in the three elementary subjects as essential and imperative.

The object of this volume is to reconcile the schoolmaster to his work, as being, notwithstanding its limited range, pre-eminently an in-

tellectual and moral one. He is on the verge of being admitted across the uncertain line which separates an "occupation" from a "profession;" but it is vain for him to suppose that he can ever attain professional recognition in any other way than by taking an *educational* view of his daily task, and performing it in a professional spirit. Accordingly, while accepting as, in the main, sound, the view taken by Government as to the subjects requiring close (but not, therefore, exclusive) attention in the Elementary School, I endeavour to show that a large and thorough treatment of these will enable the schoolmaster, by the help of a little music and geography, to give effect to his educational ideas, however lofty they may be. My belief is, that he will give effect to these ideas more surely under certain limitations than by dissipating his own powers and those of his pupils over a variety of half-taught subjects.

The teacher's office has been recently further magnified by the extension of the suffrage to the operative classes. It is now, more than ever before, necessary that the time spent in school be wisely employed. The public will also, perhaps,

be taught by political events to respect, in the primary teacher, the maker of future voters ; and ungrudgingly, in their own defence, if from no higher motive, to adopt measures for attracting into the profession men who will make it their aim to discipline the intellects and the wills of those committed to their care—men qualified to train as well as to instruct. The return which the public of Great Britain have already obtained for the money and attention bestowed by them on primary instruction is large, and probably unequalled in any other country. But large as this return is, it falls far short of the expectations of those concerned in education. And, until means are devised for providing the primary teacher with a career within the circle of the scholastic profession, and thus sustaining the courage of the young and ardent by the prospect of advancement, the intellectual and moral results of the most elaborate educational machinery will continue to be disappointing.

NOTE.

It is my duty to mention that the whole of this Volume appeared as part of a Report made by me to the Trustees of the Dick Bequest (Edinburgh, 1865), which was printed for the purposes of the Trust, but not published. To the Trustees I owe cordial acknowledgments for their kindness in now permitting me to publish it with such slight verbal alterations as its new form has made necessary.

S. S. L.

EDINBURGH, 1867.

CONTENTS.

| | |
|---|----|
| 1. THE FUNCTION OF THE PRIMARY SCHOOLMASTER, AND THE SUBJECTS AND GENERAL METHOD OF HIS TEACHING, | 1 |
| 1. <i>The Purpose of the School,</i> | 1 |
| The ultimate purpose of the primary school—The social function of the schoolmaster—The consequences of keep- ing a purpose or practical ideal in view; on the con- ducting of the school; personal to the teacher. | |
| 2. <i>The Kind of Knowledge necessary to the Primary Teacher,</i> | 10 |
| The knowledge necessary to enable the teacher to con- ceive the practical ideal—Protest against the opinion that there are no principles in education. | |
| 3. <i>The General Method of Education and its Natural Auxili- aries,</i> | 13 |
| To attain the school ideal we must have method—Nature of mind and its growth in relation to methods of instruc- tion and training—Philosophic aptitude, rather than philosophic knowledge, necessary in the teacher—Aux- iliaries of the teacher: viz., Natural operation of mind; Moral accesses to the intellect; Class-sympathy—The sympathetic teacher may dispense with philosophy— Character in the teacher himself. | |
| 4. <i>Restrictions of the Parochial Teacher,</i> | 23 |
| Shortness of attendance—Irrregularity of attendance— Number of classes—Character of pupils' homes—Uti- lities of pupils' future life. | |
| 5. <i>The Lessons to be drawn from the Restrictions of the Primary Teacher,</i> | 31 |
| Contraction of teacher's work—Principles of selection— Subjects in order of importance, primary and secondary. | |

CONTENTS.

| | |
|--|-----|
| II. METHODS OF TEACHING, | 46 |
| 1. THE CONCURRENCE OF GENERAL METHOD AND PARTICULAR METHODS, | 46 |
| 2. OBJECTS AND METHOD OF TEACHING READING, | 48 |
| <i>Initiation in the Art of Reading,</i> | 49 |
| The Phonic, the "Look and Say," and the Alphabetic methods - Spelling. | |
| <i>The Juvenile Stage in teaching Reading,</i> | 61 |
| Mental progress and progress in Reading should be concurrent—Intelligent reading—To teach to read properly is to educate—The imagination and the moral and religious sensibilities of children—Intelligible reading. | |
| <i>Advanced Stage of Reading—Connection with Analysis and Composition,</i> | 73 |
| <i>Practical Suggestions having reference to the Reading Lessons; Examination on Lessons; Course of Lessons,</i> | 78 |
| 3. OBJECTS AND METHOD OF TEACHING WRITING, | 96 |
| The practical purpose, namely, facility and distinctness, to be kept constantly in view—Letters to be turned to use as they are learned—The power to be applied to transcribing on slates—Writing from dictation. | |
| 4. OBJECTS AND METHOD OF TEACHING ARITHMETIC, | 104 |
| Intellectual discipline of Arithmetic—School Arithmetic should be practical and economic—Method of teaching: the concrete method—Moral uses of School Arithmetic. | |
| III. THE SECONDARY SUBJECTS OF THE PAROCHIAL SCHOOL, | |
| Education an extensive as well as an intensive process—Order of importance of secondary subjects. | 115 |
| 1. MUSIC IN THE PRIMARY SCHOOL, | 119 |
| General effect of Music on the school—Sympathy as an educative agent—Sympathy and simultaneity contrasted (<i>the simultaneous system</i>)—Singing a moral and religious agency—Effect on the children—Method of teaching singing. | |

CONTENTS.

| | |
|--|-----|
| 2. GEOGRAPHY, AND THE METHOD OF TEACHING IT, . . . | 127 |
| Chief error in teaching Geography—Practical purpose of teaching Geography—Theoretical purpose—The two harmonise—Indirect uses of Geography—Method of teaching Geography. | |
| 3. ON DRAWING, | 136 |
| 4. GRAMMAR, | 138 |
| <i>Method of teaching Grammar,</i> | 138 |
| 5. HISTORY, | 144 |
| IV. ORGANISATION OF THE SCHOOL, | 146 |
| Classification—Time-Tables. | |
| V. SCHOOL DISCIPLINE, | 153 |
| Indirect Moral Teaching—Character. | |
| <i>Rewards and Punishments,</i> | 163 |
| VI. DIRECT MORAL INSTRUCTION, | 177 |
| Initiatory stage—Suggestive moral teaching and direct moral teaching—Juvenile stage (laws of health, economic laws, &c.) | |
| <i>Minor Morals of the School,</i> | 189 |
| Courtesy between boys and girls—Influence of female schools—Politeness—Order—Cleanliness, &c.—Personal habits of teacher. | |
| VII. THE TEACHING OF RELIGION, | 199 |
| ————— | |
| NOTE ON SCHOOL APPLIANCES | 210 |
| ————— | |
| REMARKS ON CLASSICAL AND SCIENTIFIC EDUCATION, | 212 |

ON PRIMARY INSTRUCTION IN. RELATION TO EDUCATION.

I. THE FUNCTION OF THE PRIMARY SCHOOLMASTER, AND THE SUBJECTS AND GENERAL METHOD OF HIS TEACHING.

1. *The Purpose of the School.*

The ultimate purpose of the primary school—The social function of the schoolmaster—The consequences of keeping a purpose or practical ideal in view ; on the conducting of the school ; personal to the teacher.

THE defects of conscientious teachers are for the most part to be traced to the want of a purpose, both as regards the general object of the school and the particular results to be aimed at in the special studies which constitute the school-curriculum.

“What is it that I ought to propose to myself in School-keeping?” is the question which a teacher has to answer. His first duty is to form a purpose, to conceive a practical ideal. A clearly-defined purpose is not only the indispensable condition of sound progress, but it is also the measure of it.

The question is, it seems to us, best answered thus : The object which the schoolmaster ought from day to day to keep steadily in view, is the Formation of Character. This is the end of the Primary School, as it is of all education.

It is true that the immediate objects of school instruction, and even of such limited instruction, as the primary school affects to convey, are, in their details, various, and seem at first sight to be inadequately summed up in the answer which we have given. For example, it is our business, independently of higher aims, to furnish the pupil with such knowledge as will help him in earning a livelihood ; to provide him with a certain amount of indispensable intellectual food in the form of facts ; and, above all, to instruct him in those moral precepts and duties which it behoves him to know and practise. The moral teaching, again, can have due efficacy and adequate sanction only if we connect it with the will of the Unseen Power which sustains and administers the Universe : it thus becomes religious teaching, and this long before it assumes that definite form of Christian faith which the school also inculcates. The necessities of the case thus demand that the pupil's mind shall be *informed* as well as *formed*.

But what is the end of all this special instruction ? It is to make men lead better lives : better, intellectually, by giving greater activity, vigour, and precision to the powers by which they know and do ; better, morally and religiously, by causing them to live in obedience to

the laws of God as revealed in the nature of man and the visible order around him, and in harmony with the will of God as communicated in His Word. The bettering of men's wills, and the bettering of men's intellects,—these are the great objects which the school has in view. Accordingly, if asked to express in a few words the end of primary instruction, and to do so in words which will indicate its ultimate aim at the same time that they furnish the schoolmaster with a criterion by which to measure every detail of his work, we shall be able to find no answer more fitting or more exhaustive than that which has been given above—"The Formation of Character."

In selecting the materials with which we propose to form the character, it is our duty to abjure theoretic views, and to submit ourselves to the needs and facts of the daily life of the operative classes. The materials to which we are thus limited by the force of circumstances are so humble, that it may, with some show of truth be contended that they do not admit of a treatment in relation to a larger purpose outside themselves. If this be so, they are unsuited for the work they ought to do; and the schoolmaster, since no other materials are available, inevitably sinks into a mere mechanic. This antagonism, however, between the subjects which we *must* teach and education, happily does not exist. The necessities of the pupil's future life and the necessities of sound training can easily be shown to harmonise. Even in

such formal matters as arithmetic and grammar, we may not only convey a certain amount of knowledge, but we may so convey it that a certain amount of mental power will be developed in the process of acquisition: nor is this all; for when these subjects are ethically taught—that is to say, so handled as to be brought into close concrete connection with their ultimate uses in common life—they attain a moral significance.

If the purpose of the primary school has been correctly stated, something has already been done towards defining the social function of the schoolmaster. If it be true that he is set apart by society, in order that he may direct his daily energies towards the formation of character in the children of the people, he cannot fail to feel that he is engaged in an elevating, an inspiring, nay, more, a *creative* task. He is in truth a kind of moral artist. He has a plastic work to do—the work of moulding the rude untutored nature of peasant and city boyhood into a shapely form. Nor will any one regard this as an exaggeration of the teacher's office, who has had opportunities of contrasting the uncombed, untamed young barbarian of civilisation, distinguished for his loose and insolent carriage, his lawless manner, licentious speech, and vagrant eye, with the same child, sitting on the school-bench, well-habited and clean, his manner subdued into fitness with the moral order around him, his tongue under a sense of law, his countenance suffused with awakening thought, his very body

seeming to be invested with reason. That such transformations are effected by the best schoolmasters, all know who have come into direct personal contact with educational agencies.* And surely the man who can point to such results as the product of his labour, rightly claims to have in some sense a creative function. This at least is certain, that it is essential that he himself should take this view of his work; for except in so far as it is felt by him, consciously or unconsciously, to have this character, it may be safely said to be a drudgery the most dreary and soul-tiring in the whole round of human labour—an occupation for slaves.

We speak exclusively of the elementary teacher; for the departmental instructor in this or that science or language stands on a lower moral eminence. The latter makes only a partial contribution to the final result of character, and he does so at an age when the pupil's unconscious moral tendencies are already declared, and the bent of his intelligence is already given. Much loftier and more delicate is the task of the former: he has to rear successive generations of children, during the years in which they are most open to impressions. These

* "From culture unexclusively bestowed

Expect these mighty issues; from the pains
And faithful care of unambitious schools,
Instructing simple childhood's ready ear—
Thence look for these magnificent results."

WORDSWORTH'S *Excursion*, B. ix.

children he has, in the widest sense, to train as well as to instruct. His duty is to operate on their faculties and capacities, while these are in their infancy, to stimulate them into activity, and to give them their first direction. The intellect of the child is thus dependent on its earliest instructor more than on any future one—on his wise understanding of the manner of its natural operations, the limits of its legitimate exercise, and the objects most readily seized and assimilated at the different stages of its growth. Still more is the moral destiny of the child in his hands ; for the extent to which the sentiments and imagination are to enter into the future character, and give it balance and harmony, depends more on the way in which they are respected and judiciously fostered in the child's earliest years, than on any future influences whatsoever.

If this be the work of the national schoolmaster—if the task of his life be to elaborate out of rude, but not unpliant, material, some approximation to a good intellectual and moral habit, how indispensable is it that he should be both guided and sustained by the conscious possession of this the ideal aim of his profession ! It is only when he has a clear comprehension of the real nature and the large bearings of his work that the little things of the schoolroom—and it is precisely these that most call for vigilance—assume their rightful importance. All the details of his arrangements are then felt to promote or retard the realisation of the educative

purpose of the school, and, in so far as they contribute to the final result, to have a moral value. Small things are no longer petty. Things which would otherwise be considered trivial—such as cleanliness, order, light, ventilation—acquire a new significance. Those daily incidents, so apt to be regarded as merely harassing and vexatious, and as traversing the steady onward progress of his work, are now beheld by him in a new light; and seeming obstructions become transmuted into auxiliaries of his general method, or into felicitous opportunities for applying it. The teacher, on the other hand, who is ignorant of the true nature of his task, and is unfurnished with a practical ideal, can at best take only a partial and technical view of his duties. His various classes and subjects of instruction do not present themselves to his mind as parts of one whole. The school-organisation is probably loose and disjointed, the subjects taught and the classes operated on having no intimate connection with each other; for where no ultimate unity of general result is conceived, none can exist in the particular details. The multifarious operations of the schoolroom hang in clumsy juxtaposition, instead of being woven together by the power of a common purpose. Such a teacher looks at his work piecemeal, and does it in fragments. Each lesson seems to terminate in itself, without reference either to the past or the future; to-day seems to have no necessary issue in to-morrow. Every passing event, every collateral circumstance attending his inter-

course with his pupils, is to such a man obstructive and irrelevant, if it do not forward the sole object of the day—"getting through the lessons." That done, the day's duty is also done: and we may be sure that where the teaching is not animated and controlled by any higher purpose than this, by something which can neither be questioned out of the pupils nor communicated to them in didactic shape, even the mere lesson-saying will be comparatively perfunctory and barren.

But not only are the possession of an ideal, and of the desire to attain it, indispensable qualifications of a primary teacher; they also point out the easiest and shortest road to his end. They may almost be said to supersede every other qualification; for where there exist the imagination and the precision of apprehension necessary to give definite shape to the final aim of his work, and along with these the will to realise in his school what he entertains in his thought, the teacher may almost be said to be fully equipped for his task. So equipped, he cannot wander very far from the right track; and should he deviate, his errors will quickly turn to use. Even the principles of organisation and of discipline, and all scholastic methods, are of little value compared with a distinct conception of the ultimate aim of the school, sustained by an earnest purpose. These things, if they are not quickened by the independent thought of the teacher, deal with the scholastic art from the outside; while the teacher, we have in view has already a firm grasp of a central idea, which not only

gives validity and force to the methods which he may adopt, but is itself the fertile source of new expedients.

Again, the possession of a practical ideal enables the teacher to give fair proportions to the various parts of his work. The subjects to be taught, their relative importance, the limits within which they are to be kept, and the direction which is to be given to them, can be determined only by the help of the foregone purpose. Even good teachers frequently exhibit a certain helplessness in giving to each subject of instruction its due prominence or subordination. They are too often the slaves of traditions; and when new subjects are admitted into the schoolroom, they seem to be allowed to elbow their own way, jostling out of their fair share of attention by no means the least important studies, but probably only the least obtrusive and showy.

Further, the possession of the school-ideal sustains and animates the teacher. Without unduly magnifying his office, he feels a just pride in the reflection that he is one of the moral agencies of society. The knowledge that it is his special duty to aid in forming the character of others, is a never-failing source of strength. It is well that it should be so; for in no profession or occupation is there more need of the consolation which a high purpose gives. The teacher is denied the fresh source of courage and hope which a completed work so often yields to other labourers. He is constantly toiling towards an intellectual and moral unity of result

which he never reaches. He is always producing, but there is never a completed product. His fondest hopes are being constantly frustrated ; weakness, folly, wickedness cropping out where and when least expected, breaking down his most cherished beliefs in his success, and undermining his best-laid schemes. Even such successes as he has really achieved it is seldom given him to know, because the pupils pass out of his hands before the ripe fruit of his training is visible. Harassed by petty exactions and unrefreshed by the reward of generous recognition, he is often depressed, if not despairing, and in the course of years becomes the victim of intense cerebral irritability. In such circumstances it is manifest that he can find consolation and renovation of zeal nowhere save in the magnitude and moral aim of his professional task, and in the daily renewal of the conviction that he is humbly co-operating with a higher Power in whose hands are the issues.

2. The Kind of Knowledge necessary to the Primary Teacher.

The knowledge necessary to enable the teacher to conceive the practical ideal—Protest against the opinion that there are no principles in education.

The Formation of Character, which is the great end and aim of the primary school, presents itself to the schoolmaster in two aspects: the formation of a good habit of the intelligence, and of a good habit of the will. All the materials of instruction which he uses, he must

regard in the first instance as nothing more than the implements with which he works towards these ends. It is fortunate that, however mechanically he may use his tools, they possess, even in the hands of the incompetent, an inherent power of producing some appreciable disciplinary result in the minds of learners. But they can have their full and proper effect only in the hands of one who has a clear conception of their precise relation to the results at which he aims, and of the peculiar kind of handling necessary for each different instrument.

Now it is evident that the schoolmaster cannot in any adequate sense conceive either the habits of intelligence or of will which are the end of his teaching, or the relation of his instruments to the production of these habits, unless he himself has some knowledge of the nature of the intelligence and the will. Indeed, only to the extent that he has that knowledge, can he form any *rational* conception of his vocation at all. In other words, it is only through a knowledge of psychology, and ethics that he can render to himself an account of what he is doing, and can see to what point his labours are tending. These are the two pillars on which the whole fabric of education rests. It is by no means necessary that the teacher should be a philosopher, but it is quite indispensable that he should philosophise. All good teachers do this, whether they are aware of it or not. They propose to themselves certain specific intellectual and moral ends in teaching each subject of

their curriculum, and to this extent they necessarily construct for themselves a kind of crude and undeveloped doctrine of mind. They cannot move a single step without doing so, although the reasons which determine their objects and guide them in attaining them may assume to their own minds no formal or scientific shape.

If this be so, and it seems almost superfluous to endeavour to establish its truth by argument, it is surely of some importance that that knowledge which underlies the work of every schoolmaster should be included in his self-preparation for it. It is manifestly better for his school and for himself that he should know, with some approach to accuracy, that which he *must* apply, whether he will or not. Doubtless, some are still to be found, among those who vaunt their purely "practical" views on education, who are of opinion that the primary teacher's work has no connection with the philosophy of the human mind, and that consequently it has no principles and deductive methods worthy of the name. It is not our business here to combat this opinion. It is enough if we gain the earnest teacher's assent to the proposition, that the extent to which he can realise in his own thought those formed habits of the intelligence and the will, the fostering of which is the object of his professional existence, depends on his knowledge of human nature. If he does not admit this, he degrades himself from the position of an educated worker striving by means of intellectual processes to reach certain well-

defined moral and intellectual results, to that of a mere retailer of the alphabet, and of an inferior (because male) nurse, and converts what is a profession, in every sense in which that distinctive term is applicable, into a trade so unutterably petty and vexatious that only men of mean natures would willingly adopt it.

3. *The General Method of Education and its Natural Auxiliaries*

To attain the school-ideal we must have method—Nature of mind and its growth in relation to methods of instruction and training—Philosophic aptitude rather than philosophic knowledge necessary in the teacher—Auxiliaries of the teacher, viz., Natural operation of mind; Moral accesses to the intellect; Class-sympathy—The sympathetic teacher may dispense with philosophy—Character in the teacher himself.

The teacher may have a knowledge of the nature of human intelligence and will, sufficiently clear and precise to yield to him a distinct conception of that good habit of both which constitutes the end of education, but may be so ignorant of the manner, the conditions, and the periods of mental growth, as to be unable to construct for himself a road to the goal which he desires to reach. It is true that if the clear perception of the goal be united with an earnest endeavour to reach it, a man whose character is itself formed, or, which is better, striving to form itself, in accordance with the highest standards of life, will not deviate very far from the right track. A steady eye, already to some extent practised in the field of moral and intellectual exploration, requires

little more than the visible prominence of a goal, to enable it to map out a chart of the country which has to be traversed before that goal be reached. But the devising of *some* practicable path through the intricacies of the yet untraversed ground is the first demand on the powers of the teacher, and one involving too many delicate and important questions to be left to the improvised and haphazard solutions which the pressure of necessity may from time to time force from him as he proceeds. It is therefore incumbent on him to consider the principles which must determine the path to be chosen, and which lie at the foundation of Method; in other words, the principles which point out the way by which he may reach his end.

The mind exhibits its life in various forms—forms easily distinguished from each other for the purposes of education. These forms of sensibility or activity emerge into life at different periods of the child's growth, and claim, therefore, from the educator at different periods careful attention or deliberate neglect. The materials of instruction which the teacher is constrained to employ are, in the first instance at least, to be contemplated solely as the aliment necessary for the due sustenance and growth of these sensibilities and powers, the development of which tends to produce that mental character which it is his business to form. The wise development of them—such a development as will cause them to consolidate into a healthy and harmonious whole—can be promoted only by presenting the materials of aliment

at the right time and in the right way. The chronological appearance of the phenomena of mind must not be anticipated, and their *modus operandi* must not be misunderstood. That food alone must be presented which the mind at the time of the presentation has acquired sufficient vigour to assimilate, and it must be presented in such a shape, and according to such processes, as harmonise with the manner in which the mind itself works. Such a presentation of the substance of knowledge is a presentation according to method. Methods of teaching, therefore, deal with the times and ways of using the materials of instruction and discipline, and of presenting them to the mind of the learner; and *right* methods are such times and ways of using and presenting our materials as accord with the times and ways of mental growth. Methods of teaching, on the one hand, are those processes by which we convey instruction and discipline, with a view to the formation of a right habit of the intelligence and the will; mental growth, on the other hand, is that series of processes by which the mind attains to its maturity, and to that tendency to repeat itself which we call habit. These two processes must run parallel: there must be a mutual understanding and consentaneity between them if the work of education is to be rightly done.

It is true that a teacher, himself possessed of a disciplined intelligence and of a will fortified by religion, reason, and experience, may be working wisely towards the production in others of that which is in himself, and

be *unconsciously* adapting his processes to a sound method ; but even one so rarely endowed as to be able to dispense with a conscious knowledge of mind, loses the consolation and invigoration which a man draws from the fact that he is working in conformity with certain mental laws of growth, towards an end which he can distinctly conceive and enunciate.

It may be urged, that to make such high demands on the primary teacher, is to require of him a knowledge of psychology, completed in the large sense of furnishing him not only with an analysis of our emotional and intellectual nature, but also of its mode of growth ; and that, inasmuch as no such recognised philosophic scheme exists, we require impossibilities. The reply to this may be found in what has been already said : it is not necessary that the schoolmaster be a philosopher, either in the sense of elaborating a scheme of psychology for himself, or fully comprehending those which others offer for his acceptance. But if he is to be a good and a living teacher, it is indispensable that he should philosophise, and that he should do so in the direction above indicated. A constant spirit of inquiry, with a view to understand the objects of his care, and to adapt fresh means to those ends which experience and reflection enable him from day to day more distinctly to perceive and more largely to comprehend, is essential to the right conception of his duty, and to his own sense of manliness and dignity in the discharge of it. If he has this, he has all that is essential ; for

where the master-mind of the school is itself thus open, living, and progressive, an intellectual and moral movement is communicated to the pupils, which could never flow from a man whose pretensions to theoretic knowledge was greater, but who laboured on in conscientious but dull obedience to a stereotyped system of mind, and to rules of conduct deduced from it. The habitual *study* of the capacities and growth of mind is necessary to the teacher, not the mere *possession* of a series of dead classifications, which he vainly imagines to be knowledge. Accordingly the mental requirement, seemingly so high, is not really greater than we are entitled to expect; for it does not involve profound knowledge or various attainment, but only an average amount of intellectual capacity, to which, under a sense of duty, a specific direction has been given. A certain amount of psychological knowledge, but that easy of attainment, is indispensable; but it is the habit of mind, and the attitude which it takes up with respect to its work, which are the chief requisites. Of this the schoolmaster may be assured, that unless he take the "philosophic" view of his profession and its duties, he will never fully understand the significance of his daily task, or raise himself, either in his own eyes or in those of others, above the position of a soul-vexed mechanic whose occupation the world will persist in regarding as petty, because the objects of it are small.

• In the natural instinct of acquisition, so conspicuous

in children, and in the irrepressible love of activity, the teacher will find co-operating agencies ready to aid him in his labours, and to supply his own shortcomings in a knowledge of the processes and growth of mind. In truth, nature is hourly striving to do the work which he, in his impatient ignorance, is too often thwarting. For it is a fact in the operation of mind, that however awkward, 'inverted,' or 'confused' may be the way in which an object—whether it be grammar, geography, or the alphabet—is presented to the child or adult, there is a strong, though not always successful, analytic effort on the part of the intellect to fall into the proper acquiring attitude towards it,—to grope its way through the confusion, setting aside the irrelevant, until it seizes firm hold of the right end of the thread by following which it may find its way to knowledge. In this fact the teacher may find much encouragement, the best teacher as well as the indifferent, for none are independent of its aid. It is this self-curative energy of mind which makes ultimately educative in their effect, facts and reasonings which, at the time of presentation, fail to touch either the understanding or the feelings of the pupil, and are utterly barren of any immediate result whatsoever, except the exercise of the memory.

Nor is the spontaneous energy of the mind the only natural auxiliary which the teacher finds ready to supply his defects and correct his errors. He has command over the moral avenues to the understanding. It is this fact which explains the success of those teachers who seem

to begin everything at the wrong place, and prosecute it in the wrong way. They happen to possess a strong will, and an earnest desire to instruct and discipline the minds of their pupils. The constant manifestation of their intellectual and moral energy is contagious: it communicates a wholesome shock to the pupil, and his powers are stretched to the utmost in order to keep pace with a master whose earnestness and strength so conspicuously call forth respect and confidence.

Finally, the schoolmaster has the potent ally, sympathy of numbers, on his side. All help each in the intellectual effort or moral discipline which occupies the passing moment. The perplexity or the kindling of the eye, as the mind of each member of the class works its way to apprehension and utterance, is communicated from boy to boy, and has a subtle power of co-operating with the master. Class-sympathy furnishes that mental stimulus which a common pursuit supported by generous emulation, always communicates to those who are engaged in it.

Such, in outline, ought to be the schoolmaster's purpose and mode of operation, and such are some of the natural auxiliaries which never fail the conscientious teacher,—aiding his efforts, repairing his blunders, and supplying his deficiencies.

We can imagine only one case in which some knowledge of mental processes and a philosophic attitude of mind can be safely dispensed with,—the case of the

master who is endowed with sympathetic sensibility. Where this is strong, formal philosophic methods are at once superseded, and the qualifications for understanding their organic connection with mind are, if not superfluous, at least unnecessary. The *sympathetic* adaptation of means to ends is the most subtle and successful of all school-methods. There are some teachers, but these are rare, to whom the impressions made on the minds of their pupils, or the silent intellectual efforts they may be making, communicate themselves instantaneously. The mental processes of others are realised by them apparently without the intervention of any rational process. They seem to possess an intuitive power of forgetting their own individuality in order to become sharers in that of their pupils. Such men are, even out of school, free from obtrusive self-assertion, and from dogmatism and arrogance of character: their simplicity and geniality of disposition are the genuine expression of a soul which has no ulterior "interest" to serve, and which is therefore free to enter, with single-heartedness and with wholeness of mind, into the sentiment or duty which may at the moment be exacting their service. Such a man was Pestalozzi, and such are many men silently eminent in school-life at this day, whose powerful instincts justly discard, without contemning, formal methods, because of the secret of success with which a happy mental constitution has already endowed them. That lively sympathy which leads them to live less in themselves than in the lives

of others, furnishes them with a private key with which to unlock the intellects and hearts of their pupils.

There is something feminine in the character of mind to which we have just referred, and it is in women that we find it most commonly. The sympathetic self-abnegation of the woman, consequently, makes her the best teacher of the young up to a certain age. She has *unconsciously* what a man for the most part acquires *consciously*, and what he must therefore, even when he has the best intentions, give out consciously. This implies an effort on his part which the subtle senses of children are so quick to detect, that he cannot, if he would, establish a perfectly harmonious relationship with them.

To teachers who apprehend the high purpose of the school, and strive to understand their own operations, and to bring their teaching more and more into accordance with philosophic methods, school-keeping may be a labour, but it is not a toil; while to the teacher of genial and sympathetic power, whose processes are a continual and unconscious inspiration, it is scarcely even a labour, but rather the continuing, under special conditions, of his usual habit of life.

But above all and before all the teacher must look to himself. Neither philosophic methods nor sympathetic intuition can contravene or supersede the influence of his own character. The power which a vigorous character has of producing its likeness in another, is a fact which does not require to be dwelt upon. In this superiority

of personal character, doubtless, lay the secret of the moral and intellectual successes of many distinguished schoolmasters in past times, who, with clear conceptions of their final aim, went straight at it without recognising, or perhaps caring to recognise, the fact, that the minds which they were educating lived and grew as independent organisms and according to certain laws. Such men, it is true, fail to succeed with the mass of their pupils, for they throw on their unripe minds the burden not merely of learning, but also of analysing and reducing into method what is taught. The strong intellects of the school come out perhaps the stronger for the difficulties overcome; but the ordinary intellect is perhaps never fairly reached by discipline to any appreciable extent, though doubtless morally benefited by the dominant will of the master and his irresistible exactions.

Character without methods never fails, we may be assured, of at least partial success; but the most clearly conceived ideal and the most skilful methods, without the element of personal character, will, however successful in particular directions, invariably fail to attain the great object of the school. The young teacher should constantly bear in mind that an uncontrolled will and an inaccurate and undisciplined intellect can never contribute a stone to the edifice of intellectual and moral character in others. An honest understanding, on the other hand, even though limited in capacity and attainment, if combined with a habit of will in accordance with the highest sentiments, un-

wittingly exhibits a reality and earnestness which do not fail to repeat themselves in those who are brought under its influence. Nay, even where sound methods are in operation, it is character which does more than half of the work, using methods as means; or, it may be, insidiously undoes it all, producing effects precisely in proportion to the unconsciousness of its operation, and affording a visible exemplar up to which, or down to which, the pupils tend to grow. Limited powers and half-knowledge may, under a love of praise, or some other not unworthy but unstable motive, strive with a certain measure of success to convey instruction, and through it discipline; but the lesson which character teaches is apart from all intention, and above the will. What he morally *is*, that the school-master morally *does*. Nor will any mere desire—should such occasionally visit him—to convey a higher moral influence than *himself*, give him the power to convey it.

4. *Restrictions of the Parochial Teacher.*

Shortness of attendance—Irrregularity of attendance—Number of classes—Character of pupils' homes—Utilities of pupils' future life.

A schoolmaster may have a definite purpose, he may perceive the relation of all the various parts of the work to this purpose, he may grasp method in its fullest sense, or possess that sympathetic power which supersedes method; yet with all these qualifications he as yet stands only on theoretic ground. His most sanguine

professional anticipations will be unfulfilled, and he will find that each successive year brings him only blighted hopes and fresh chagrin, if he do not from the first fairly face and measure the inevitable obstructions that strew his path, rendering necessary a modification of his route, his school appliances, and his expectations. While maintaining his ideal, it is his fate to work towards it under the severest limitations, and in the face of constant discomfitures. There is, in truth, no profession or occupation surrounded by so many discouraging and harassing difficulties as that of the primary teacher—difficulties, moreover, which have to be daily encountered, but which, by their very nature, can never be overcome.

(1.) The greatest of these is the short period of attendance at school. The average age at which children leave school is about ten years in England, and in Scotland about twelve. Insufficient as this term of attendance is, if we take into view the work to be done, the primary teacher might bravely and hopefully undertake the task imposed on him if the attendance, though short, were continuous. So far is this from being the case, that days, weeks, months, and even years of absence intervene, breaking up the school so completely as practically to renew its constituent parts every two or three years. This is an evil for which no efficacious remedy has yet been proposed, except a compulsory law. Until we have some such law—a law, that is to say, which makes it penal for any capitalist to employ the labour of chil-

dren under a certain age who cannot produce a certificate of a certain term of attendance at an elementary school—the evil can only be palliated.

It is probable, however, that teachers and school-managers could do much more than they now do to palliate the evil, were they to exert their full influence to induce the parents to abstain from withdrawing pupils. It is certainly impossible to imagine a more legitimate domestic subject for the exercise of a little local despotism. The teacher, being pecuniarily interested in steady attendance, may feel some delicacy in openly endeavouring to coerce the children of the parish into the schoolhouse; but the motives of the school-managers cannot be misinterpreted.*

* In aid of the exhortations and pressure of the managers, various devices might be resorted to in different parts of the country for reducing the amount of absenteeism. In some districts, for example, the absentees are kept at home for two or three months in the year, not because the children are hired by large farmers for field-labour, but merely because their parents require a few hours' assistance on their crofts or in herding. It would surely be possible to come to an understanding in such cases with the parents, and by closing the school for the younger and unemployed children at noon, after two or three hours' instruction, and reopening it towards evening, if only for one hour, for those who have been occupied in the fields during the day, to combine consideration for the material necessities of the parents with attention to the mental needs of the children. A daily attendance so short could, it is true, effect little more than the maintenance of the knowledge previously acquired, but every earnest teacher would hail even this small instalment of a full attendance as a welcome solution of his chief difficulty. For it is not the mere fact that the pupils have made no progress during a three or six months' absence that afflicts the master, but that they have visibly retrograded, not only in actual knowledge, but in intellectual facility. They have barely succeeded during the winter months in reacquiring the latter, with a view to the recovery of

average number of classes in an elementary school is six; that every one of these, if properly taught, is obtaining instruction in three subjects, and two, if not three of them, in six or seven subjects, during a school-day not exceeding five hours; in other words, that five-and-twenty distinct lessons have to be given daily, and time allowed for assembling, dismissing, and for the formation of classes, the necessity of limiting the range of work, if work is to be effectually done, is sufficiently manifest to allow of our passing at once to the next obstruction besetting the teacher's path.

(3.) This obstruction is the character of the homes of the mass of his pupils. The uncontrolled will, the coarse language, the want of kindliness and of gentleness of demeanour, the dirty, wasteful, and therefore demoralising habits, the almost total disregard of intellectual family life, which may be seen in too many of these, counteract the teacher's labours, and seem more than any other difficulty to justify his despair. But it is needless to dwell on a moral obstacle which the teacher must be contented to endure, working in the face of it as hopefully as he can. It is adverted to here chiefly because it has afterwards to be used for the enforcement of some of his school duties.

(4.) The next limitation under which the elementary teacher works requires to be stated, not because of its presenting insuperable difficulties, but rather because he is himself very apt to omit it altogether from his calculations, setting it aside, not deliberately with a view

to the better attainment of his own ideal, but in unthinking slavery to tradition and routine. "This limitation is the necessity of selecting the materials of education which is imposed by the requirements of the pupil's *future life*. Outside the two prime subjects of moral and religious instruction, we are not left free in the elementary school to choose the materials best fitted to promote the formation of a good habit of the intelligence and the will • and for this reason, that both the moral and intellectual nature require to be *informed*, with a view to the actual and the most pressing needs of daily life. Nor is this to be regretted by the theorist intent on character only, for through information rightly given the mind gains much of its best discipline. The kind of instruction which is generally omitted from the school curriculum is that which is needed for the support and direction of the conscience. We may frequently find among those who have left school a disciplined habit of the intelligence enabling them to perceive, distinguish, and reason fairly; but if the materials on which the intelligence has been disciplined have no connection with the *details* of daily duty, the work it has to do will be done painfully and with very doubtful results. Not seldom we may find a trained habit of the will enabling the youth to guide himself in the face of the temptations which beset him; but if the materials with which the will (if we may so speak) has been *informed* have no direct bearing on the questions which have to be daily answered for others as well as for himself, the youth will be quite abroad in

his conclusions if a new thing has to be done or an old to be rectified ; or, which is more probable, he will at once succumb without resistance to the bad habits which he may have inherited, and which belong to his class.

The above remarks have reference specially to the pupils of our Elementary or Parochial Schools. The traditionary motives and inherited customs of the families of those boys who belong to the middle and upper classes of society, modify, if they do not indeed quite alter, the bearing of the whole education question on their training. This distinction is perhaps too much lost sight of in discussing questions affecting middle and public schools. Elaborately to impress on boys who come from homes in which baths, daily used, may be found in every bedroom, the physiological necessity of cleanliness, is to carry billets to the wood. Again, with boys from eleven to seventeen, whose characters are drawn by the habits of the class to which they belong into the groove of honour, good principle, and respect for religion, the idea of a *free discipline* ought manifestly to dominate over all others. Unrestricted mutual education in the open air under certain general rules and supervision, but without any vigilance that savours of espionage, the repression of luxurious habits, submission to law, and the development of a vigorous morality, probably do more, *in such cases*, than any possible combination of literary or scientific pursuits, to give wholesome exercise to the intellect as well as to

the will. These probably will continue to be the main characteristics of public schools for the children of the wealthier classes who are above twelve years of age.

But if we turn to the children of the operative classes, we find ourselves on very different ground. The objects of the teacher's care are dispersed at the age of ten or twelve years—not drawn into an upper school which will carry onward the instruction and training of childhood, but driven into the labour of life. They are already little men and women, alive to the material responsibilities of existence, and called upon at once to exhibit a certain practical capacity and a certain quantity of usable knowledge. Before many years more have passed, they are compelled to take sole direction of their own conduct, unrestrained and unsupported, as the middle and upper classes are, by strong family ties and hereditary obligations. This it is which makes the education—not the merely technical instruction—of the children of the humbler classes, a matter of such paramount importance for the State.

We have already dwelt on the abrupt conclusion to the teacher's labours caused by the early removal of children from school, an evil which he must face by at once contemplating and arranging for the premature termination of his course of instruction and discipline. The limitation last adverted to imposes on him the further obligation of endeavouring to satisfy the ideal purpose of the school by means of *such a course of instruction as will fairly meet the inevitable circumstances*

and requirements of the future life of his pupil. This naturally leads us to consider next—

5. *The Lessons to be drawn from the Restrictions of the Primary Teacher.*

Contraction of teacher's work—Principles of selection—Subjects in order of importance, primary and secondary.

It was impossible to point out the limitations under which the primary teacher has to do his work, without, by implication at least, suggesting the obligations which these limitations impose on him; and not on him alone, but on all who have to do with the management of elementary schools. In looking more closely at this subject, we shall find that the limitations imposed by the brief period of school life, the irregularity of attendance during that period, the numerous classes demanding the master's constant attention, and the requirements of after life, all combine to teach the same lesson—the *contraction of the teacher's work*. To maintain this, even in the face of the clamant demand for the admission into the school curriculum of all sorts of sciences and arts which has distinguished the last thirty years, would be more unpopular than difficult. Drawing, Music, the Physiology of Man, Physiology of Plants, Political Economy, Astronomy; every department of Natural Philosophy, Geology, and Mineralogy; Military Drill, Agricultural Chemistry, Natural History, Constitutional Law, Technology, Phrenology, have been all, or each in its turn,

strenuously advocated *in addition*, to the current and almost universal subjects of Reading, Writing, Arithmetic, Geography Political and Physical, History, Grammar, Writing from Dictation, and Religious Knowledge. Any thinking man is competent to *suggest* the subjects which it is desirable to teach in our primary schools; but there is only one point of view from which all these subjects must be estimated, and that is the school-floor itself. And from this point of view a fair consideration of the limitations to which we have adverted, will force on every one the conviction that the education of the primary school cannot be general education at all, in the large and theoretic sense, but must rather have constant reference to certain special and technical results. Given the facts of age, of irregularity of attendance, and of numerous classes, there is no alternative open, save to select, for the purposes of training and discipline, those subjects a knowledge of which is most essential to the practical and immediate needs of the child's future life.

It does not follow from this that the teacher is, on this account, for one moment to lose sight of the great and final aim of his work,—the Formation of Character; nor does he require to curtail those direct religious and moral instructions which bear immediately on this his final aim. These instructions must be held sacred. Happily, they are as indispensable to the child here as to his preparation for a hereafter. They are the *direct* efforts made to form and inform the will of the child,

towards which all other school-teachings contribute *only indirectly*. The limitations, under which the school-master works, accordingly, do not necessarily affect either his scholastic ideal or his moral teaching; they touch only the *intellectual* materials or implements with which he works. He is not permitted to be either discursive, encyclopædic, or, from the theoretic point of view, eclectic; he is under a law of necessity, which points out, with unwavering finger, the path in which he is to walk. We do not mean to say that the idiosyncrasy of a teacher's intellect may not justify occasional deviation from the course thus pointed out to him. A special love and knowledge of botany or of natural history, or of any department of physics, or of poetry or music or drawing, ought to be allowed free play in the work of the school. In such exceptional circumstances, the subject which the master peculiarly affects will be so well taught as to do more than any other to give a healthful stimulus to the intellects of the children, and a real and lasting interest in objects outside themselves and their daily wants. Such a result will fully compensate for the loss of what would probably be merely routine instruction in some other department of study. But allowing for an occasional divergence of this kind, the circumstances of which furnish its own best justification, it is from the limited and irregular attendance and the future needs of the pupil alone that we must learn the leading subjects of primary-school instruction. And these subjects are Religion, Morality; and the

time-honoured branches—Reading, Writing, and Arithmetic.

How, then, shall we so work under these narrow limitations as to attain the educative ends of the primary school?

In confining intellectual school-work, in the first instance, to purely *technical* instruction in the three instruments whereby knowledge may be afterwards attained by the pupil himself, we do not omit from our consideration two things:—

First, the universally admitted fact that, unless the mind of the pupil be interested in attainment for its own sake, as well as qualified to acquire it, the work of the teacher will find its termination on the day on which the pupil leaves the school, and on that day a fatally retrograde process will begin. So far are we from omitting this consideration, that we shall afterwards show that the schoolmaster's craft consists in so teaching the technical subjects as to avoid this too common result, and, at the same time, to attain even higher ends. Reading, writing, and arithmetic, it is true, must form the groundwork of all purely intellectual primary instruction; nay more, every other subject must be subordinated to the paramount claims of these. But precisely at this point *education as such* insists on being heard in relation to these subjects, and the art of teaching steps in with its suggestions, its aids, and its methods. At first sight, necessity seems to subvert the very idea of education in any large sense by compelling

almost exclusive attention to certain technical acquirements; but the art of teaching, intervening, demonstrates that even these technicalities will fail to be taught with practical effect unless they be taught in such a way, and in so large and comprehensive a spirit, as will virtually subordinate them in their turn to the idea of education. Thus theory and practice are reconciled. The way and the sense in which these formal subjects are to be taught with a view to the educative result, falls properly to be considered under the head of "Methods."

Secondly, we do not, in our limitation of school-work, omit from our consideration the necessities of the future life of the children of the labouring population, already adverted to, and the nature of their home-training, both of which point to instruction in the duty and the means of preserving the bodily health of themselves and those dependent on them, and in the principles of conduct which should actuate them as members of a complicated social organisation. These things fall properly under the religious and moral instruction, which we presume to be sacred from interference. We have very strong convictions as to the vital necessity of insisting on due attention to these personal and economic teachings. To train a child under a constant admonition to obey the laws of God and man, and to act as a Christian ought to act, and then to leave him to grope his own way to the fulfilment of his duty, is a mockery. A command is a merely formal utterance, and contains nothing.

It is an outline to be filled up with the details of reasons, motives, and purposes.

The inherited habits of the middle and upper classes, and their superior education and intelligence, may possibly enable them to dispense with the details of a manual of morality: they certainly have a tendency to blind them as to the need of specific and detailed instruction on these subjects to the less favoured members of society. The *how* and the *why* of moral laws, in their relation to the practical routine of daily life, require to be explicitly enunciated and deliberately and emphatically enforced in the elementary school. To teach physiology and political economy would be absurd, simply because there is no time for them, and because the teacher, if he abstracted the time from other subjects, would waste himself in the futile effort to build up in an unripe mind a pseudo-scientific knowledge, and in laying foundations which the conditions of time, age, and circumstances under which he worked would prevent ever rising above the level of the ground. But to take up gravely and seriously the three great questions of air, food, and cleanliness, in relation to the three organs, the lungs, the stomach, and the skin; to show what these organs are, and why they exist, and how they work; to show that, so far as this natural fabric of ours is concerned, *we are these organs*, and that to disobey the divine laws under which alone they can healthily operate, is, in the gravity of its consequences, a moral offence,—to do all this is to enter on a kind of instruc-

tion which those familiar with the domestic life of the mass of the people of this country know to have a more important bearing on every higher question of man's life, as a spiritual and immortal being, than any other, save the direct inculcation of spiritual truths themselves. The laws of health, then, which simply mean the rules of health taught with reference to the principles on which they rest, ought never to be absent from the primary school, and ought to be handled by the teacher with all the earnestness and solemnity of moral teaching. Again, although the duties which a man owes to his family, and to the society of which he is a member, defy all attempt at explicit teaching, unless we enter on the ground of elementary political economy, it is not necessary to go beyond truths obvious and trite. The moralities of getting, spending, and selling involve a whole series of questions demanding detailed and impressive treatment and reiteration. Frugality, economy, saving, life insurance, the duty of educating children if only from purely prudential motives, the social and economic effects of lying and unfair dealing, ought all to fall into the moral curriculum of the elementary school as leading subjects. The relation of employer and labourer, a clear understanding of what capital is, and of the fact that wages are paid out of capital (and the consequent importance of holding sacred the rights of property, of rejoicing in the accumulations of others, and of avoiding strikes), the causes of the rise and fall of wages, the effects of machinery, and the advantages, in some cases

the duty, of emigration, are all momentous questions for the future operative; and they are attractive to the pupil if properly handled by the schoolmaster.* The present practice is to inculcate *the doing of the right*; the kind of instruction which we (following others who have given their thoughts to the objects and working of primary schools) consider to be indispensable, will show *what* the "right" is and *how* it can be done, and the infinite consequences, good or evil, which flow from the right or the wrong act. We are apt to over-estimate an uncultivated man's natural power of connecting causes and remote effects, and to forget, that with the poor improvidence may be as often imputed to want of knowledge and intellectual power as to a weak or perverse habit of will. Such instruction, as we have indicated, covers almost the whole field of practical morality. Its relation to religion, and the further and supreme task which special religious instruction has to accomplish, will be considered in its proper place. We are not called upon to introduce the above practical moralities pompously, as if separate sciences or independent studies, but every master should keep them constantly in view as part of his moral teaching. If he consciously does this, he will find that in acquiring the technical arts of Reading, Writing, and Arithmetic, sufficient opportunities are afforded of instilling all the truths necessary to

* Children leave school so young that the last-named subjects must frequently be left to the teachers of the Evening or Continuation schools, now happily increasing in number.

the future wellbeing of the pupil. If the Reading-books are well constructed, and have any educative purpose and method running through them, they will suggest at least the text, if they do not supply the detailed evolution, of the moralities of our physical constitution and of our social relations.

As soon as the teacher has given such prominence in his school-work to Religious Instruction, to the three technical subjects of Reading (in its larger sense), Writing, and Arithmetic, and to such teaching as can be given, through these, in practical morality in its detailed application to the duties which physiological laws and social life impose, he is then, but only then, at liberty to turn his attention to other subjects. The subjects above specified are indispensable and primary, and if others be introduced, they must be kept in strict subordination to these magistral studies. And here a passing word may be said on the vexed question of Grammar.

To teach English Grammar *systematically* before the child has reached the age of eleven is, it seems to us, a waste of time. We do not mean to say that it cannot be done, but that the pressure of other subjects makes it a waste of time to do it. Nor, perhaps, at any age is the teaching of English grammar in the primary school, as it is usually taught, worth the time expended on it, except where it is made distinctly, and at every stage of the pupil's progress, to subserve two purposes—namely, *first*, facilitating the understanding of complex propositions, especially the language of poetry, by bringing into

view, and *enabling the child to bring into view*, the relation of the several parts of sentences; and, *secondly*, enabling the child to write sentences of his own composition accurately. Thus practically viewed in close relation to its real purpose, Grammar may be begun at an early age, for it becomes a part of the reading-lesson, and is by far the most useful intellectual discipline, *when taught with knowledge and precision*, to which a child can be subjected. Whatever may be said of boys above eleven years of age, it is certain that before they reach this age they should know little of grammar save in the above purely practical sense. So limited, it is properly, as we have said, a part of the instruction in Reading, and essential to a thorough teaching of that art, presuming that thorough teaching invariably aims at reaching and cultivating the understanding of the pupil.

The *Secondary* subjects that can put forward the best claim for adoption into the school curriculum are Music and Geography. The moral and disciplinary effects of Music are so remarkable, that its judicious introduction is in reality a means of saving time; and it is this fact which completes the numerous arguments which may be urged in its favour. Geography, again, occupies time; but as it is a subject acquired chiefly through the eye, and therefore both attractive and easy, two or three lessons a-week draw little on the attention or disposable working power of the pupils. By introducing variety, moreover, it stimulates the intelligence of the school.

Its more solid claims for admission into the school are that, when taught with constant reference to climate, peoples, and industries, it is the least artificial of all the exercises of mind that can be presented to the young. For not only is it important as a discipline in the connection of causes with their effects; it is the most fruitful of all possible subjects in facts: and although an education which turns on absorption of facts is misnamed education—is not even instruction—yet the facts involved in a straightforward description of the earth we live on, its climates, peoples, and productions, are so *natural* an extension of the child's existing stock of knowledge, that they enter into his intellect as if part of his personal experience, insensibly broaden his understanding, and give greater depth and solidity to his future judgments. The relation of geography, when well taught, to the economic lessons already spoken of, is important, as it enables the pupil to realise the nature and extent of industries and the mutual dependence of all mankind: this consideration strengthens the argument in favour of putting geography next to music among the secondary subjects of the elementary school.

Here it is necessary to stop; for beyond these subjects the primary school cannot go, during the ordinary school hours, save in a few exceptional cases. It is true that a clever teacher may also give some instruction in the objects of nature by which his pupils are surrounded, and explain the more ordinary machines and physical phenomena which daily come across the

pupil's path; but these he will find treated of in good school reading-books with sufficient fulness, and he cannot thoroughly teach the lessons there given, even as mere reading exercises, without eliciting their meaning, and working them into the pupil's understanding in such a way as to imprint them firmly on his memory. The same remark applies to the elements of natural history, to geology, and accounts of industrial processes: they are of great importance, but they are to be treated as entirely subordinate to the primary subjects—or rather not treated at all, unless they *enter into the reading-books by means of which the art of reading is taught.*

The elements of Drawing one would fain see enter into the time-table of every primary school where the master is possessed of that organising skill which converts subjects of this kind into time-savers rather than time-occupiers. But on no other condition can it find a place, for the simple reason that, if other more important subjects have their due, there is no place for it as an “accomplishment.” It is necessary, however, to except those initiatory attempts at copying outlines of common objects on slates from the black-board, which are wisely interposed in the midst of other work in the case of very young children. These exercises properly belong to the infant school. They occupy and refresh the jaded mind, while giving facility to the unpractised fingers, and accuracy to the vague and undisciplined infant eye. To this extent Drawing is in

reality a time-saver, and is taught at a stage of school life when varied occupation is essential.

History last and least claims attention in the elementary school, and, with systematic grammatical instruction, should find a place only where there are advanced classes.

So much for the lessons to be drawn by the schoolmaster from the chief of the inevitable limitations under which he works. But we cannot leave the subject without again adverting to the most serious limitation of all—the habits of life in the homes from which the children daily come, and the lesson which the teacher should draw from them with respect to his moral instructions and moral training. It will be observed that, next to religious instruction and the acquisition of a certain facility in the three main technical subjects of the school, we have been guided in giving precedence to other topics by their moral bearings, because the moral purpose in forming character must always maintain a strict ascendancy over the intellectual. The latter serves man in this life, and can be, at best, only the basis on which his intellectual progress elsewhere can rest; the former is the man himself, his personality and will, without which he is nothing in this world, and apart from which he can be nothing hereafter. Nor does the will ever fail to justify its claim to supreme attention in the work of education, even in its relation

to the understanding. For the most superficial observer must have noticed that a vigorous will sends a stream of clearness, perspicacity, and force into the operations of even an ordinary intellect, and is thus itself a constant source of real intellectual discipline. The necessity of this supreme regard to the moral aims of the school is, however, forced upon us chiefly by the consideration of the domestic influences under which so large a proportion of the children live. The frequent wrangling of the humbler classes, their ungracious demeanour towards each other, their careless ignoring, or, what is even more common, their rude repression, of the gentler sensibilities of the young, are sufficient in themselves to divert the genial current of a young child's life into a hard and stony channel. To these demoralising influences we have to add the too common disregard of cleanliness, decency, and order, the frequent domestic struggle for mastery, determined ultimately by brute force alone, instead of the considerate command and eager submission which are the fruit of a paternal authority resting on moral superiority, and of a filial obedience prompted by respect and sustained by affection. If such be the counteracting agencies limiting, if not subverting, the teacher's work in the mass of the pupils' homes, the lesson which it enforces is the necessity of giving even exaggerated importance in the school to the cultivation of the feelings and imagination of the young, and of those ready civilities and mutual courtesies which do so much to confer happiness and dignity on the life of man. Here, again, the reading-

books of the school, will be found a useful auxiliary to the teacher, if, while furnishing the means of necessary discipline and instruction, they make provision for the starved imagination and repressed sensibilities of the children of the poorer classes.

Enough has been now said, by way of suggestion at least, on the lessons to be drawn from the limitations under which the primary teacher does his daily task; the result of all which is, that he must confine his work within very narrow limits, and at the same time constantly overrule it to certain moral and intellectual educative ends.

Nor is the result to which we have been led such as to discourage the ardent schoolmaster: for although he is excluded from such a choice of educational implements as might most efficiently promote the theoretic idea of the school—the Formation of Character—he is yet supplied with instruments good enough for the attainment of his purpose, if they be rightly used. The right use of these is such a use as will coerce them into submission to the ultimate educative purpose of his work. The consideration of this brings us to Methods of Teaching. For, having pointed out the subjects into which it is imperative that the teacher should throw his main strength, it becomes necessary to show in what way he is to regulate and apply that strength in the narrow field open to him, with a view to train his pupils to those good habits of the intelligence and of the will which constitute the sum of his professional task.

II. METHODS OF TEACHING.

I. THE CONCURRENCE OF GENERAL METHOD AND PARTICULAR METHODS.

A METHOD is a way towards the attainment of an end. The general method on which all education proceeds we have already spoken of. Our duty now is with the particular methods whereby certain special ends may be best attained. For the schoolmaster, inasmuch as he is precluded, by the circumstances under which he works, from selecting the materials of his craft with sole reference either to the ultimate educative end which he has in view, or to the best conception of general method, is driven to consider the question, whether it be possible to teach the subjects to which he is limited in such a way as to make them contribute directly to his ultimate purpose,—the formation of a good intellectual and moral habit,—and to bring the expedients he adopts within the range of philosophic method; and all this without sacrificing the technical acquirements which it is his immediate business to communicate.

In other words, the schoolmaster is forced to consider the *particular* method belonging to each particular subject of instruction in its relation to general method; the particular *end* being the communication to the pupil of a certain power over a specified subject (whether it be reading, writing, or arithmetic), as opposed to the general and ultimate end of education. The particular method which the teacher is in search of is the most sure, sound, effectual, and therefore the most easy and rapid way of communicating the required power. Manifestly, the particular method which has reference to a specific subject, and the general method which has reference to education in the general sense, are not of equal authority in the eyes of the enlightened schoolmaster. Where they conflict, or, we should rather say, seem to conflict, the latter is paramount. But as the *general* purpose of education can be attained only by the active exercise of the intellectual and moral powers of the pupil in accordance with their natural laws of operation, so it will be found, that the *particular* purpose of instructing him in some specific subject cannot possibly be attained in any way so sure, sound, easy, and rapid, as by that which is in accordance with the same laws. Thus, happily, the particular method which has reference to each separate subject of instruction, and the general method of education which contemplates solely the development and discipline of the mind, will be found to be in reality one and the same. The truth

of this will appear in the course of ascertaining and stating the best methods to be employed in teaching the various special technicalities of the primary-school curriculum.

2. OBJECTS AND METHOD OF TEACHING READING.

The particular end proposed in teaching Reading is, if rightly understood, an end much more comprehensive and involving much more than is generally supposed. We have already incidentally adverted to the large view which the schoolmaster ought to take of the three time-honoured foundations of primary-school work—Reading, Writing, and Arithmetic. Reading especially demands and admits of a wide and liberal interpretation. To put it concisely and practically, the teaching of this art is the communicating of a power to read works which constitute ordinary literature, easily, intelligently, and intelligibly. To accomplish this object *thoroughly* is, as we shall find, to give, explicitly or implicitly, so large an amount of instruction and discipline as almost in itself to effect the whole higher purpose of elementary education.

We have now to see how this special end—Reading—may be most surely and soundly reached, and to elicit the harmony that subsists between the particular technical end of instruction, when adequately conceived, and the general purpose of education.

Initiation in the Art of Reading.

The Phonic, the "Look and Say," and the Alphabetic methods
—Spelling.

To initiate a child into the art of Reading, is to give him the power of recognising the conventional symbols of words, and of uttering them accurately.

Printed words are different groupings of a limited number of conventional signs, and the labour of learning to read is thus infinitely less than if every word had a distinct symbol written or drawn. Were we in the latter unhappy predicament, the primary teacher would be almost wholly occupied in teaching the ten or fifteen thousand different symbols necessary for the instruction of a child in the art of reading his Bible or the daily paper; and even after this was accomplished, the pupil would find that an immense number of word-signs were still to him a sealed book. By arresting words in the act of enunciation, and analysing their sounds into their individual parts, we find that the same sounds are continually recurring in different combinations, and that, while words seem infinite in number, the sounds which enter into them are few. In the English language, even including bi-literal sounds, the total number probably does not exceed thirty. To these elementary simple sounds, we have only to attach written symbols, and the art of reading becomes simply the act of recognising these sound-symbols and re-combining them into words.

Since this is so, it is manifest that the first step in teaching to read ought to be to give the child a knowledge of the elementary sounds and their corresponding symbols,—we say *sounds*, not the accidental *names* of the sounds—the *powers* of the letters, not the *letters*: the second, to guide him in the attempt to group them into words of the most simple kind, but gradually increasing in difficulty. The first step is only a lesson in form, to be taught as lessons in form ought to be taught, and is purely an act of memory; the second step is a lesson in the building up of parts into a whole, bringing into play those powers whereby the child has been acquiring all his knowledge up to the date of his entering school—namely, the powers of attention, comparison, analysis, and synthesis.

This, shortly summarised, is the method which is best adapted for giving a sound and rapid knowledge of reading and spelling; because, while calling for continual acts of observation and memory, it also suberves the intellectual purpose of affording an easy, because unforced and natural, discipline. We forbear adverting here to the defects which are inseparable from this Phonic method, till we have considered the two other modes adopted or advocated.

And, *first*, we have the “word and name,” or “look and say” system, which teaches that complete words, such as “I see a goat,” “The maid milks a cow,” “Tom is a boy,” are to be taught to the child in the first instance

just as they stand, and until he has acquired a certain facility in reading. This system is advocated on the ground of its affording more interest to the pupil, and so exciting his powers to more rapid acquisition. But the fact that the analysis into their simple elementary parts, of the sounds which enter into each word, is only postponed, and must be achieved sooner or later, is frequently lost sight of by the teacher, in consequence of the satisfaction which he derives from the quick progress of the child in the knowledge of a certain number of words.

This system is to be objected to because it reduces written language to a system of pictorial representations, of words as *wholes*, and so compels the child to learn some three or four hundred different pictorial symbols before he begins to suspect that there is a shorter way of getting at the symbols of spoken language—a key for each and every word alike. What is the process which, under this system, goes on in the learner's mind? It is this: after a few months' instruction, in which the *memory alone* is exercised, he begins to discover that the same simple forms or letters are constantly recurring in all words, and unconsciously to attach to each separate form its own specific phonic power. The teacher is supposed to take advantage of this dawning analysis, and to improve it into a knowledge of all the elementary signs, with their corresponding names or sounds, or both. The teacher and pupil, in point of fact, retrace their steps in order to find the key which lay conspicuously enough at their feet when they started on their

journey, in order that, having armed themselves with it, they may resume their work and push on with fresh vigour to the easier conquest of all future verbal difficulties. The process of analysis and synthesis thus, it is true, comes at last, bringing with it its intellectual advantages; but it comes later than need be, and only after the superfluous difficulty of learning hundreds of different pictorial forms for complete words has been thrown in the way of the child's early progress. The process of learning must, it seems to us, from the very nature of the case, be ultimately slower according to this method than according to those more generally practised, while the disciplinary benefits of learning to read are unnecessarily postponed. That the process of learning twenty or thirty words is both a pleasanter and more rapid one than that of learning twenty or thirty forms, with their corresponding names or sounds, must be at once admitted, for the simple reason, that symbols which have a meaning must be more cheerfully acquired and more easily remembered than symbols that have no meaning. But it is surely absurd to maintain that the learning of two or three hundred symbols for words, even with the suggestive aid of the meanings attached to them, is easier than the acquisition of the twenty or thirty elementary symbols which enter into all words. Moreover, it is a mistake to suppose that the learning of the elementary shapes in their unmeaning nakedness is a process insufferably tedious to the pupil. We must not judge children by ourselves. The symbolic forms

are novelties to them, and interest them, deeply interest them, as *form-lessons*, and as such they present no peculiar difficulty.

The *second* method of teaching to read is that almost universally practised, and consists of giving the child a knowledge of the elementary forms (teaching him the alphabet, as it is called), attaching to these forms certain arbitrary *names*, and then proceeding to combine these forms and names into wholes (that is, into words) which have no resemblance in sound, or at best a very remote resemblance, to the names by which the individual forms making up the word have been designated. For example, the child is taught to say *em wi* is *my*; *nitch ō* *yew ess ee* is *house*; *see ā tee* is *cat*. But inasmuch as *see ā tee* cannot *sound* the word *cat*, but only *stand for it*, the process of acquiring the word is manifestly a pure act of memory and association.

Now this, the "alphabetic" system (though bad), has several distinct advantages over the "look and say" system. It gives the child a quicker knowledge of words (after the alphabet has been learned), because, by directing his attention to the individual parts which make up the wholes, it facilitates his perception and remembrance of the grouping of the forms which make up the complete word. A child who sees a cart for the first time, and has his attention directed first to the wheels and axle, and then to the body and the shafts, and *finally* to the object as a whole, will afterwards

more quickly distinguish a cart from every other sort of vehicle, than if he had looked at the object, first and last, only in its general outline as a unity. So with the written symbol for cart: the naming of *see ā ar tee* cannot by any possibility suggest the sound *cart*, but it individualises the pupil's attention on the various constituent elements of the general pictorial outline of the whole word, which consequently is more clearly and vividly depicted on his eye and in his memory. Again, in the act of enunciating the names of the different elements of the symbol, he spells it, and thus acquires a knowledge of spelling simultaneously with that of reading. Further, this breaking up of the word more quickly suggests to him the conclusion which every mode of teaching elementary reading has ultimately in view—namely, that each separate sign plays a peculiar part in making up the *sound* of the *whole*, and has a certain and specific *phonic* value. Having acquired an unconscious power of attaching to the various signs and sign-names their peculiar phonic values, his enunciation of the names of the signs, when he comes to a *new* word (“spelling it over,” as it is called), before he pronounces it, is a real help to him; and why? because it suggests the *sound* of the whole word. Let not the teacher, however, imagine that a child so taught receives any assistance from the *naming* of the separate signs in making out the word, *until he has unconsciously and gradually worked out for himself a complete phonic system*. This he *must* do, and the teacher ought to think of this. There is thus thrown

on the child the labour of finding out for himself the sounds or powers of each separate sign which he is daily in the habit of *naming*, and for a considerable period the facility which this phonic knowledge gives in making out words, has accordingly been wilfully sacrificed; and, along with this facility, an advantage of much more importance has been foregone, the intellectual exercise which the independent elaboration of fresh words out of given materials would have yielded to him.

We are thus brought back to the method which was introduced at the beginning of this chapter, as the natural consequence of an analytic system of written language—that, namely, which takes the individual parts of the words, and gives them, from the first, the *sounds* which they actually have when grouped to form words; shortly, the Phonic Method. Given the power of recognising these sign-elements, and a knowledge of their force in combination (in other words, given a knowledge of the powers of the letters of the alphabet), it is manifest that the pupil is provided with the means of constructing words for himself. His teaching and learning have thus, from the very first, a significance to himself; and they derive this from the direct and palpable bearing of all he learns on the practical application of his knowledge of sounds to the making out of words and sentences.

It is a trivial objection to the phonic method that the sounds of the letters when they stand by themselves are

not precisely the same as they are when in combination ; for example, *bě & tě* does not, when rapidly pronounced, yield precisely *bat*, nor does *dě-ž-gě* quite yield *dog*, when allowed to flow into a unity of pronunciation. But the answer to this simply is, that it *very nearly* yields it (especially if an effort is made to sink the vowel element in the sound), and that in a great number of words it *quite* yields it ; for example, *s-ŭ-n* yields *sun*, and so forth. Failing the possibility of getting the precise sound of the constituent elements of words, it is surely the next best thing to get something which approximates to it, instead of at once throwing up the task of sounding in despair, and plunging into an arbitrary *-naming* of the elements—a device which only remotely and indirectly contributes to facilitate the acquisition of the art of reading. According to the phonic system, the diphthongs *oi*, *ou*, *aw*, *ai*, *ae*, &c., are of course learned as distinct sounds along with the other letters of the alphabet.

The most serious objection to the system is the obstacle which the numerous irregularities of the English language oppose, causing words to assume sounds as wholes which cannot by any amount of contortion be shown to be derivable from the sounds of their individual parts. For example, the words *are* and *have* the child would naturally expect to find sounded with the *a* long ; while *one*, *two*, *were*, *said*, and numerous others, present, almost at the outset of the child's career, seeming contradictions to the phonic lessons he is being

taught. In reply, we have to point out the fact that the principle on which the method proceeds affords a key to nineteen-twentieths of the words in the language, and that the outstanding irregularities can be taught *as such*, on the "look and say" system, without any attempt to show that they are capable of phonic analysis. According to the present almost universal "alphabetic" system, *every* vocable is an irregularity, and has to be learnt as if no other words had been learnt before it, because the names of the letters can afford no direct help in finding out the sound of the word which they represent. It is surely a manifest gain to be able to furnish the child with a key to the great majority of words, and thereby to reduce stumbling-blocks to a minimum!

Again, in learning to read according to the phonic method, the child, in addition to possessing ~~all~~ the advantages of the method ordinarily adopted at present, is furnished with an instrument—namely, *the sounds of the letters*—which he can *himself* apply with a view to fresh acquisitions. He thereby has his love of power and discovery gratified, and in the pleasing act of word-elaboration, he finds an exercise of understanding, humble indeed in its object, but beneficial in its disciplinary effects, and most interesting to him. The mental act is in truth worthy of all respect and encouragement, as it in no essential respect differs from those higher but similar operations which we admire in the cultivated intellect of the scholar or the man of science. .*

In conclusion, although the process demands at first a somewhat larger expenditure of time and patience than the ordinary method, the rapidity of progress after the first month or two is very rapid.*

Thus we shall find that the soundest and easiest and most rapid way of teaching the technical art of reading, directly contributes, even in its initiatory stage, to that intellectual discipline which is one side of the great object of the primary school; and further, that it tends to interest the child in his work while facilitating his progress. A question seemingly unimportant thus assumes proportions which make it worthy of the attention of all concerned in education, if it be once admitted that education has any principles at all.

In SPELLING we find further confirmation of the practical superiority as well as the philosophic character of the phonic method of teaching to read. According to the ordinary method, spelling is an act of memory performed by the eye, which carries away an impression, more or less accurate, of the elementary forms entering into a word, and by the ear, which aids the eye by recalling the order in which the *names* of the letters were uttered when spelling out the word with a view to the

* While I am satisfied that the above phonic method is the best from whatever point of view looked at, I would be disposed to supplement it with the old-fashioned nursery habit of teaching each sound in connection with the picture and name of some well-known object—*e.g.*, *b* for a bull, and so forth. By so doing, we call in the laws of mental association to our aid.

reading of it. According to the phonic method, spelling may be all this and something more; for it is an effort to disentangle into its separate parts a complex sound, resulting from the fusion of several elements into one whole: and therefore it is an intellectual act. A child phonically taught will spell a word which he has never seen. Bi-literal sounds are, of course, treated in the same way when spelling, as when reading; and when the child comes to name the letters he will do so in such a way as to show that these sounds are simple, though denoted by two letters. "Seek" will be spelled s, double e, k, and "full," f, u, double l, not l, l, as is the common practice. But it must be admitted that the mind of the child, as well as of the adult, has a tendency to run instinctively to the easiest way of overcoming a difficulty, and that spelling, consequently, becomes after a time an act of eye-memory more than of intelligence. This being the case, it is remarkable that the habit of exercising infant classes in printing words on slates should have been of so recent introduction. If the eye is to remember, it can only do so by looking steadily and looking long; and it is materially aided by accustoming the child to trace over on the black-board, and then to form on his own slate, the word a picture of which he is to keep in his mind for purposes of spelling. This exercise is equally helpful in teaching reading, nor is it a matter of great importance whether the child succeeds or not in delineating the forms before him. The benefit arises out of the attempt.

Notwithstanding the importance of a right method, even in the initiatory months of a child's education, it is to be admitted that the best results are, after all, invariably attained by moral means, even though these be brought into operation by a teacher unconscious of principle or plan. No one can have watched the vivacity, the playfulness, and the mental activity which some teachers can elude from their pupils, even in the apparently dry labour of alphabetic and monosyllabic instruction, without being convinced that where such qualifications can be found, all others may be dispensed with, so far as mere progress in the art of reading is concerned. Just as the moral purpose of the school takes precedence of every other, so does the moral vitality of the teacher supersede every other personal qualification, by enabling him to transfuse into the minds of his pupils a force similar to that which he himself exhibits, and which stirs and elevates the action of their understandings. Nor is this true only of the teaching of words and other initiatory knowledge: it belongs to every subject and every stage of school life. The earnest, living interest of the master in the subjects and the objects of his work will not fail to be reflected in the minds of his pupils, and to be more fruitful in results than the most philosophical methods in the hands of the formal and half-hearted precisian. It is because teachers of this kind can be only rarely met with that it is necessary to instruct in method and to inculcate philosophy.

The Juvenile Stage in teaching Reading.

Mental progress and progress in Reading should be concurrent—Intelligent reading—To teach to read properly is to educate—The imagination and the moral and religious sensibilities of children—Intelligible reading.

The initiatory process, lasting for a year, or a year and a half, as the case may be, ends in giving the child a knowledge of reading, in the lowest technical sense. He can name, and, it is presumed, sound the letters, and combine them into monosyllables, and into the simpler kind of dissyllables. He now knows that the groupings of forms which lie before him on a printed page represent words and sentences; he knows also, in general, though within certain very narrow limits, what these words and sentences are. We assume that it is quite superfluous in these days to point out the necessity for a carefully graduated and well-considered selection of reading lessons, of the importance of giving the child words conveying a meaning, and only such sentences as faithfully represent, in a somewhat improved form, his own little thoughts and modes of speech. To dwell on such established points would be to waste time.

The stage of the child's progress in the art of reading, on which we next enter, is one which we cannot approach with too much consideration, both of our specific aims and of our means of attaining them. For what does progress here mean? It means giving to the child more difficult and more numerous words to decipher, longer and more complex sentences to grasp, consecutive

narrative to follow and understand. To do this would be unmeaning and futile, did we not presume a mental growth in the child corresponding to the growth of his command over written words and sentences. We presume that his daily experience, stimulated and intensified by school discipline, prompts to the acquisition of new words suited to express in oral intercourse the constant accession of new facts and fresh generalisations which observation has been from day to day forcing upon him, and which have added to the material stock, and indirectly to the capacity and power, of his understanding. If such a progress has not been going on, the pages of his book will be to the child a series of hieroglyphics, which he may be laboriously taught to pronounce, but which he not only cannot interpret, but *cannot be taught* to interpret. The initiatory discipline involved in acquiring the rudiments of the art of reading has, it is presumed, consolidated and methodised both the words and the thought of the infant mind, and laid a firm basis for the future structure of knowledge. If it has not done this, it has not satisfied the condition that the reading should be intelligent. If the reading lessons of the second stage anticipate, instead of simply meeting, or, at most, slightly preceding the mental growth of the child, the bond up to that moment subsisting between the lesson to be acquired and the mind acquiring is broken; and the consentaneous and parallel movement of intellectual development and of progress in the technical art of reading gives place to

a discord which is irreparable. A great and permanent injury is done to the pupil. The significance and interest which ought to accompany every act of knowledge disappear, and the child is doomed to a future school career essentially dreary and unprofitable. That which ought to have been at worst a labour becomes a toil. We do not say that the pupil will stop short permanently at the point at which he has been abruptly shunted off the intelligible into the unintelligible, and that all acquisition is thenceforth rendered impossible; but what he acquires in school will be an ineffectual knowledge of words and sentences uninspired by meaning and barren of results. One consequence of this will be that such discipline as he may receive will be so much at discord with the natural development of the mind, and made up so much of shreds and patches, that the trifling benefit which it does confer will not compensate for the aversion to all intellectual exercise which it is sure to engender.* By inverting the intellectual order of growth, the teacher subverts the natural love of intellectual activity. This is the result of overleaping a stage in the pupil's life, and presenting him with reading lessons which do not truly reflect his mental growing and growth.

But this, it may be said, is a purely intellectual shortcoming: it may be admitted that it bears directly on one of the presumed aims of the school—the forma-

* Teachers should not ignore the fact that the proportion of the poorer classes who ever read, for the purpose of extending their information, anything save the weekly paper, is by no means large, and very far below the reasonable expectation of those who establish schools.

tion of a good habit of the intelligence ; but this is of little consequence, inasmuch as we have already abjured such general theoretic aims, under the irresistible pressure of the *immediate* and practical requirements of the children of the poorer classes : our business is to teach them, as expeditiously as possible, to *read*. If by this be meant that the work in hand is to teach the child to utter, with accurate pronunciation and with fair attention to "stops," the sounds of the human voice represented by certain typographical drawings upon paper, the expensive machinery of popular education should be broken up at once, and we should leave to the old dame-schoolmistress the work which a few technical rules will enable her to do sufficiently well. It is not such service that the State requires of the schoolmaster, nor is it ~~such~~ service as this that the competent schoolmaster would deign to render. He may aim at what seems, when superficially viewed, to be a merely technical end—namely, to teach to read easily, intelligently, and intelligibly, the more common current literature. But the true object of his teaching is much more than this : for how shall a child learn to read *easily* if the acquired words are to him dead things ; if the sound recalls to his mind no living reality of his experience, and remains unsupported by any suggestive association ? How can he read *intelligently*, if he does not understand ? How can he read *intelligibly*—that is, in such a way as to be understood—if the sentences which he mechanically enunciates transcend his comprehension ? Accordingly,

the competent teacher finds that the process or method by which the technical end in its highest and only rational sense can be attained, must be determined by the intellectual growth and needs of the pupil. Thus, the general theoretic end and the special technical end of the schoolroom again in this, the second or juvenile stage of the child's progress, support and justify each other, when rightly understood. . . .

And to what practical conclusions does this fact compel the thoughtful schoolmaster? To these: *first*, that the reading lessons of the child must, if the art of reading is to be properly acquired, be graduated in difficulty, considered as mere reading lessons; *secondly*, that they must be as *various* in their language and subjects as the pupil's own experiences, giving these shape and development, otherwise the phraseology of general literature will be for ever a sealed book; *thirdly*, that they must be abundant in respect of quantity, if the reading is afterwards to be easy; and, *fourthly*, that the subjects treated, and the style of treating them, must be graduated in accordance with the growth of mind, if the reading is to be intelligent and intelligible. Graduation in words and sentences, graduation in the thoughts and subjects of which these treat, variety, and quantity,—such, succinctly stated, must be the qualities of the reading lessons to which the teacher should, in the juvenile stage, introduce his pupils. In other and more general words, the reading lessons, if they are thoroughly to attain their merely technical end, are, in respect of

quantity and variety, to reflect faithfully, but in a more perfect form, the full range of the child's daily mental life, and in their graduation the *order of growth* of his capacities.

It would seem, then, that effectually to teach a child to read it is necessary to adapt ourselves to the child's intellectual wants as well as to his capabilities. The question of the method of teaching reading, accordingly, passes, in the juvenile stage, into another and a higher and larger question,—the method of training, informing, and disciplining the young intelligence itself. The kind of reading which accomplishes this, will most effectually secure the technical end; while the possession of the technical power so acquired will be a guarantee that the child has been thus far *educated*.

• Were the objects of our care possessed of physical desires and intellectual capacities only, the work of the teacher would be comparatively easy. Lessons, oral and read, on the visible *things* of his experience, on the forms, properties, and relations of these, and on bodily acts, would constitute the whole work of the school,—work hard and dry, but, in the hands of one who understood his craft, not therefore uninteresting, toilsome, or unattractive. But this direct discipline of the powers of observation, comparison, and inference, though essential to good reading, as well as to sound intellectual training, is only part of the work, and that the least difficult part. To teach reading effectually, and to educate in any sense

worthy of the name, it is necessary to cover, with our lessons and instructions, the *whole* field of the child's experience, and to meet *all* his mental wants. We have accordingly to recognise, interpret, assist, explain, and extend the experience of the child, as a being of Imagination and of moral and religious sensibilities, as well as of intellectual faculties. This is the most delicate part of our task, and requires delicate handling. Yet how constantly do we find the wondering germs of sentiment which arise in the young mind treated with a rough and masterful hand. The teacher seems to forget that, in such matters, he passes out of the region of mere knowledge and intellect into that of feeling and emotion; that he enters into the realm of the impalpable and invisible, and must not attempt to touch too rudely or see too clearly. To handle things which are in their essence mysterious and infinite, as if they were the parts of a house or a tree—to drag forth into the hard light of a schoolroom the silent emotions that attend the birth of imagination and piety, is to desecrate holy ground. A child must always be treated with respect; there are occasions when he should be treated with reverence. There are sacred precincts in the school which must be approached with preparation, or not approached at all.

The precise nature and function of the Imagination in children, as in men, we need not here attempt to explain. In the child, speaking broadly, it is that reproductive power which leads, or rather compels, him to build up fresh wholes out of the broken and scattered

fragments of his experience, in complex combination with the dim instinctive suggestions of love, fear, hope, and wonder. Under this natural impulse the manifold and disconnected elements of his external observation, and the hidden workings of his sensibilities, are dwelt upon, compared, combined, connected as cause and effect, and woven into a kind of crude unity. This vital process, accordingly, is educative in the highest sense, because it is a self-education, and because it embraces within its sphere the whole of the conscious life of the child, and brings into easy and healthful play all his powers. The result is an unreality: but to the child it is quite as real as external nature, simply because it is the product of his own spontaneous activity, and spun out of materials of his own. This instinct of the child is to be respected by the teacher, were it only because it is doing more for his pupil than the master can do. And it is to be respected, chiefly by being exempted from all didactic interference. The art of teaching in this matter is to dispense with the art altogether in its usual sense. Sympathy takes the place of art. The teacher will therefore read the imaginative lessons, whether in prose or verse, *to* the child, and *with* him, sharing his interest, evolving the stories, explaining away difficult words, and then passing on. He may ask for the repetition of the story in the words of the class; he may help the children in their efforts to reconstruct it, as a mother might; but he must not mar its simple unity by putting questions or suggesting explanations, nor defeat,

by personal applications or dull discourse, the simple lesson which the tale or fable or poem teaches. All these precautions it is necessary to take if the nascent imagination is not to be repressed or misdirected, and if the reading lessons that appeal to this faculty are not to be robbed of the charm which makes them attractive, and which stimulates the pupils to extend a technical power which is a key to so many pleasing stores.

- If this careful regard to the imagination of the young be obligatory on the instructors of children of all classes, how much more is it incumbent on the teacher of the children of the poor? Divorced as they are by poverty, and the want of sympathetic response in their elders, from the pictures, fables, poems, and narratives which surround, in lavish profusion, the children of the middle and upper classes, they have but the one chance which the day-school affords of obtaining food for their starved imaginations. Nor will the teacher err, if, departing from his book, which, if justice be done to other subjects, can yield but a limited supply of such material, he introduce tales into the schoolroom, to be read as rewards of good conduct. The time so occupied will assuredly not be wasted; for, apart from the indirect moral instruction which he will thus convey through the imagination, he will shed sunlight and warmth on the tender mind, without which a genial and healthy growth is impossible.

• But if the dreams and wonderings of the young

imagination demand such cautious and sympathetic treatment, with how gentle and tender a hand must we approach the vague and timid aspirings of the Religious instinct, and the small perplexities and keen sensibilities which belong to the infancy and childhood of the moral sentiments! Here too, unhappily, the school has to supplement—nay, too often to be a substitute for—the moral and religious training, which ought to be the work of the home. The influences of combined love and awe which accompany spiritual teaching in families more favourably situated, the careful consideration or the wise negligence, are denied to the great majority of primary-school children. It becomes, therefore, the special duty and privilege of the schoolmaster to supply this want: with paternal affection to dissociate morality and religion from harshness of manner and tyranny of will, to cast the light of divine love over the invisible, and to introduce the young *early* to the Gospel story, and its personal relation to them. This subject will be handled more fully hereafter. It is touched on here in order to give it its due place in the education of the growing child, and therefore in his Reading lessons, which we presume to be coextensive with his moral as well as his intellectual experience, to reproduce that experience in a more perfect form, and to satisfy in some degree the vague desires, and to complete the imperfect conceptions which it rouses into activity. By such a course of reading the child early but insensibly becomes alive to the fact that books contain a true reflection of

himself—that they both answer his questions and delight his imagination, and are consequently among the best companions and friends of his life. By such a course, too, can he alone be trained to *use* books.

Thus we find that by liberally interpreting the Reading instruction of the school we educate not only the understanding but the whole nature of the pupil. That is to say, we take up the raw material of the child's experience, giving it that shape and definiteness, development, and completion, which, unaided, it would never attain, save in the vigorous and powerful brain of the few. The result of this treatment is, that the young groping mind begins, under the wise guidance of its instructor, to feel its path less devious and perplexing: observation, the beginnings of knowledge, and the words which denote these, gradually take the orderly arrangement and solidity which afford a substructure for the future growth; hesitating questionings about the nature and causes of things receive the satisfaction befitting the pupil's age; the half-hidden, half-revealed dreams of the imagination receive a legitimate and healthful encouragement; the uncertain dawnings of the moral and religious sentiments emerge into a clearer light, though still clothed with mystery, and begin to exercise a regulative influence. This is the process of elementary education, and this the work of the elementary teacher. In *such* an education he finds his best auxiliary in teaching to read, and by *rightly* teaching to read he implicitly educates.

The work of teaching to read is thus, in our opinion, to be identified with that of training the young to a good habit of the moral nature (in the largest sense), as well as of the intellect. The materials of both the teaching and the training, and the methods of both, are the same. From first to last the seemingly mechanical process of instruction in a technical art is in truth a living and life-inspiring method, resting on a sound, and to that extent a scientific, knowledge of the human mind. The reading-book is not merely the auxiliary of the master's method, but a kind of fixed typographical embodiment of that method. It represents in visible form that intercourse between the mature and immature mind, which is the educative process. This method of teaching Reading accordingly may be fitly distinguished from others as the *Educative Method*. It not only teaches a child to read; but initiates him into the general phraseology of literature, and trains him to the use of books.

To conclude: the intelligent reading must also fulfil our third requirement of being intelligible. To aim at æsthetic reading, except in those few fortunate primary schools which retain their pupils to the age of thirteen or fourteen, is futile: but such reading as will convey to an auditor, with accuracy, distinct enunciation, and emphasis, the thoughts of the prose or poetical lesson of the day, is not only possible, but easy of attainment. The pupil who does this, does more than simply absorb

the mental product of others. The spirit and colour, as well as the thought, of the lesson enter into him; and in the act of reproducing these for the benefit of his audience, with suitable emphasis and intelligence, they in a special sense become his own. Not only are the sentences themselves a second time appropriated by the act of elocution, but the style and character of the piece, whether didactic, imaginative, humorous, or pathetic, are brought into relief, and exercise their peculiar power as fosterers of the germs of taste.

If intelligible reading of this kind is to be attained easily or at all, the teacher must give the key-note of the reading when the child is in the initiatory stage, or at latest in the beginning of the juvenile stage. The foundation must be laid at the base, not in the middle, of the building, and laid *by the teacher himself*. Good reading is the successful *imitation of a good model*, and it is a work of time. No one can leap into the art, or read well to order.

Advanced Stage of Reading—Connection with Analysis and Composition.

Advanced Reading involves the perusal of more difficult lessons than any yet attempted, varied in the subjects of which they treat, and giving stronger food both to the intellect and the imagination of the pupil. Through these advanced lessons the boy will begin to make acquaintance with the untechnical but scientific

treatment of the objects by which he is surrounded, and which hitherto have been handled in his reading-books more from the point of view of observation and experience than of law, cause, and effect. Extracts from prose and poetical literature will, even when only partially understood, call on his understanding and imagination to make a wholesome effort to master them, while they furnish him insensibly with a standard of thought and of the life of the mind which will never be quite effaced. As the language of a man is generally a fair measure of his intellectual cultivation, so the power fully to comprehend what he says or writes is a test of the recipient capacity of the person whom he addresses. The effort to understand a difficult lesson, accordingly, is an effort to take a step forward in intellectual life.

• In every stage of his reading the pupil has of course been taught to understand the words and thoughts presented to him. This is essential to the intelligence of the reading, as well as to its intelligibility. The same process is continued in the more difficult reading which he now encounters; but it will be desirable, if not necessary, in order fully to evolve the meaning of complex sentences, especially in poetry, to study them in detail, and separate them into their various limbs. To show the mutual bearing of the clauses on each other, and on the principal clause, is to "analyse" in the grammatical sense. Reading in this, its advanced stage, is educative no longer solely through the contents of the

lessons which are read, but also as being a formal discipline in the organism of language. It is true that the mere perusal, if intelligent, of any composition in prose or poetry brings with it, even in the most initiatory stages, a formal discipline of intellect, apart from the *real* discipline given by the subject-matter. The intellectual process by which a thought is elaborated into its linguistic form is revealed in the utterance of it, and it is therefore impossible for a child or man to understand the latter without an unconscious participation in the conceptions and reasonings of the mind which gave the thought expression.* Intelligent reading is thus itself a formal discipline of intellect. But in an advanced class this unconscious discipline becomes supplemented by the *conscious evolution* of the organic structure of language. This process, which is called Sentence-Analysis, or advanced Grammar, is a kind of applied logic, and, as an intellectual discipline, takes that precedence over every other which language takes over science.

Thus we find that advanced Reading seems naturally to call to its aid the study of the elements of Grammar and Analysis. Unfortunately, this discipline in the analysis of language is very apt to degenerate into a hunting after shadowy distinctions, and into a fanciful

* This fact shows the importance of putting before the child pure and well-constructed sentences. The lessons in many of the most popular reading-books are not even grammatically written. The standard of English as well as of thought, in school-books, above all other publications, should be high.

application of abstract technicalities. Every subject of the school curriculum, however, is equally liable to abuse, and the remedy is to be found only in the steady contemplation of the special purpose of each study. The discipline which grammatical analysis is intended to give, accordingly, will be defeated, and the whole subject will run to waste if the teacher lose sight of its ultimate object, which is twofold: (1.) The facilitating of the understanding of complex language, with a view to secure to the higher reading its full disciplinary effect; (2.) The giving of greater precision and accuracy to the thought and expression of the pupil himself in composition exercises, oral and written. If these two eminently practical objects be kept constantly in view, the teacher will not deviate far from the right track. In giving effect to the *former* purpose, he will certainly find his progress hampered and complicated if he multiplies terms, and if, by insisting too much on technicalities, he disturbs the usual vocabulary of grammar. Analysis is to be admitted into the school only on the plea that it is grammar. Should the teacher find that it fails to deepen and extend sound grammatical knowledge in the pupil, he may be assured that he is pursuing a false method, and giving undue prominence to trivial subdivisions and a technical terminology. In giving effect to the *latter* purpose, he will not deviate far from the right path, if he decline to follow analysis into distinctions which cannot be easily and readily applied in the synthesis of composition.

In teaching Analysis, a master is apt to be betrayed by the charm of pseudo-science, with which technicalities invest a subject, into inverting the proper order of things. He forgets that the boy can analyse only in so far as he first distinguishes the main proposition of the sentence, and apprehends the *meaning* of the various limbs in relation to it and to each other. The *understanding* of a sentence is a necessary and first condition of its analysis, and the analysis of it again gives greater completeness to the understanding. To comprehend a sentence is in fact to comprehend the living connection of all its parts, and is itself an act of unconscious analysis. The object of conscious analysis is to bring out more distinctly the parts of the organism, to name them, and thereby to give the mind greater acuteness and capacity for the comprehension of difficult language generally. To comprehend and to analyse are essentially only two different sides of the same grammatical effort. They act and react on each other. So oblivious are teachers apt to become of the real practical significance and purpose of the subjects which they teach, that it is necessary thus to impress on them that it is only on the full comprehension of the sentence that sound grammatical teaching or knowledge can possibly rest.

So much for the intimate connection of advanced reading with grammatical analysis, and the extent to which the latter can find a place in the primary school.

It is true that it is quite possible, with the help of Logic and Latin, to give a minute grammatical account of every separate word and element of the longest sentence, in its relation to the organic whole of which it forms a part; but this is an exercise to be attempted only by boys of fourteen or fifteen years of age, after the practical purposes of the study have been substantially attained, and when they begin to follow out the subject as a pure exercise of grammatical and logical ingenuity. In this sense, therefore, analysis of sentences belongs to a stage of education with which we have in the national school nothing to do, and enters into competition with studies, instructive and disciplinary, among which it will no doubt soon find its proper place.

*Practical Suggestions having reference to the
Reading Lessons.*

The usual mode of proceeding in schools is as follows:—The lesson of the day, presumed to have been prepared over-night, is read once or twice down the class. The master then usually asks the pupils to spell and define the more difficult words, and proceeds to examine on the substance of the lesson. His examination for the most part simply consists in throwing the categorical propositions of the lesson which has been read, into an interrogative form. He puts the questions to the pupils in succession, begin-

ning at the top. This interrogatory exercise, of course, varies in its efficiency in proportion to the intellectual power and earnestness of the master. It assuredly adds little to the child's knowledge of the lesson. Its value consists in its power of rousing in the pupil an effort of intellect to follow the master, and of memory to recall the words which have been read. The benefit to be derived from this kind of examination manifestly depends solely on the amount of intellect exhibited by the teacher, and reproduced in the pupils through sympathy with him, and on the earnestness with which he takes up the lesson as something really worthy of being retained in the mind.

Now it is always desirable, in determining the procedure to be followed with a view to give effect to the right method of teaching any subject, to devise expedients which leave as little as possible to depend on the capacity of the master. In schools, as elsewhere, we can reckon only on an average amount of ability, and a moderate share of earnestness; and while we may freely exempt the thoughtful and ardent school-master from all directions imposed *ab extra*, we must discover rules of working which will give the fullest practical effect to average qualities. In every profession the mass of men are imitative, not originaive, and unfortunately this disposition is strongest in the direction of imitating themselves. Our duty, accordingly, is to give teachers a good start in professional life, so that a good habit may be early formed. By this

means we may possibly lend to the ordinary mind some of the power which belongs to the higher.*

Keeping in view these considerations, and the purpose and method of teaching Reading, as these have been already explained, we would suggest the following course of procedure:—

1. Let the teacher, when he gives out the lesson for the following day, either read it to the pupils, or, where time fails for this, shortly sketch its purport, pointing out the more difficult words.

2. When the lesson is read, let him not go slavishly down the class from top to bottom, but, letting the children clearly understand that they are presumed to know both the language and the subject-matter, select those who are to read. The reading should be, for the most part, individual; and if the style be bad, the master should require the pupils to enunciate in concert with him, so that they may gradually acquire his style. To *tell* a child to “speak out,” or to “mind the stops,” is an utterly useless expenditure of words. The temptation to adopt the simultaneous method of reading should be avoided, but *three at a time* may be required to read, observing together the same pauses and emphasis. This will not only save time, but be of great virtue as a corrective of slovenly reading.

3. There are five qualities in Reading, each of which

* Hence the great utility of Normal Colleges, and the necessity there is for the professional training of teachers. ,

should be made the subject of separate and successive study and training:—(1.) Correct pronunciation of the words. (2.) Firmness, articulateness, and distinctness in the enunciation of words. Teachers do not seem to be aware to how great an extent progress in reading depends on a habit of firm articulation. (3.) Deliberateness in the enunciation of the several clauses making up each sentence: these three qualities secure intelligibility. (4.) Emphasis. (5.) Expression. The first three qualities form the principal work of the elementary teacher. Emphasis can come within the sphere of his work only when correctness, distinctness, and deliberateness have been attained. But inasmuch as this quality of reading is the fruit of an intellectual perception of the interdependence of clauses, it should be, as soon as practicable, required of every pupil. Its existence is the best possible indication, test, and measure of the intelligence which the child has been taught to bring to bear on his reading, and of the suitableness of the books which are put into his hands. Expression belongs to the æsthetics of Reading, and has reference to the moral and sentimental appreciation of what is read, and should not be attempted until the emotional nature is old enough, not merely to *feel*, but consciously to reproduce, what another person feels. Fine, or rather superfine, reading or recitation by children is, *in itself*, essentially a delusion and a snare, though it may have its incidental uses by holding up, purely imitative though the whole intonation and exhibition be, a standard of

style, and thereby elevating in the eyes of the school the art of reading as an art.

4. While the pupil is reading let no corrections be made. When he has ceased, those who have detected errors may hold out their hands. This compels the attention of the whole class to every sentence. Usually each boy attends only to his own sentence.

5. If the boy who reads gives evidence of want of preparation, enter in a book a bad mark against him, taking care that it is want of preparation and not inaccuracy which is so punished. The more or less of accuracy will be rewarded or punished by the boy's place in the class. To regulate a boy's position on the school scale merely by the number of his mistakes, is to confound the intellectual with the moral.

6. If a schoolmaster wishes to teach his pupils to read well, let him first learn to read himself.

The teacher will find the formal setting apart of certain occasional afternoons for the special exhibition of Reading-style by himself and his pupils, a means of impressing the school with the importance of the subject. The same device may be successfully resorted to in every branch of study.

Examination on the Lesson.—The reading of the lesson being finished, the next object is to extract from it as much discipline as possible, if the lesson be intellectual or preceptive. The amount of discipline which may be extracted will depend on the variety and solidity

of the reading-book ; and the character of the lesson of the day will of course determine the extent to which the class is to be examined. We have already dwelt on the peculiarly educative power of the reading lessons in forming as well as informing the mind, when the school uses and purposes of teaching the art of Reading are rightly and largely understood. And we would fain iterate and reiterate the grounds of the opinions already expressed, that the education of the school means, and must mean, the Reading of the school, more than all other subjects united. The extraction of the educative uses of Reading from the lesson of the day, is a work so much more dependent than the mere art of Reading in its narrower sense, on the character of the teacher, that technical rules are almost useless. One man will reach the best results in one way, another in another. It is a matter of idiosyncrasy. One tendency, however, every young teacher requires to be guarded against—the tendency to expound and preach rather than to teach. Even to explain is not to teach. To *explain* is to unfold a subject as a subject ; to *teach* or *instruct* is to explain the subject in relation to the mental capacity and already existing knowledge of the pupils, at the same time setting in motion and guiding their intellectual activity, so that they may meet the explanation half-way. The good teacher is, in matters intellectual, the moving, guiding, and correcting power, but little more. An exaggerated instance of the tendency to do *for* the pupils what they

ought to do for themselves, is illustrated in the following observations on a school:—

“The master then proceeded to examine on the subject-matter of the lesson. Beginning calmly, and with considerable gravity, he gradually waxed warm, until he lost himself entirely in his subject, utterly forgetting the existence of his pupils. It was, in fact, a dramatic exhibition of the lesson thrown into an interrogative form, the short and scattered replies of the members of the class only serving to sustain the excitement of the ‘examiner.’ ‘Spite of the energy and superfluous gesticulation which was exhibited, it was quite evident that the teacher was beating the air, and that it never for a moment occurred to him to think of the actual mental condition of his pupils. The consequence was, that when the examination was taken out of his hands, utter barrenness was found. The master, in fact, monopolised all the energy, and laboured under the not uncommon illusion that his own activity and interest were shared by his pupils.”

“It will save space and time if we state the mode of procedure which we have been in the habit of recommending, when it was certain that the recommendation would not fall upon an outer crust of indurated habit.

1. The habit of converting categorical into interrogative clauses is not an examination of any efficacy. The lesson should be viewed *as a whole*, having a beginning and middle and end, and the children should be asked to give an account of it in their own words. One or two of the more fluent attempting this, the rest will be too happy to lie in wait for omissions and errors, with a view to supply and correct them. In this way the lesson, whether it be a narrative, a preceptive extract,

or an information lesson, will be reproduced by the combined efforts of the class. The cultivating nature of this exercise, apart from its effect in securing the preparation of the lesson, is at once manifest. 'Such exercises in oral composition should be given' at *every* stage of progress, and are as much in their place in the infant and initiatory as in the juvenile and advanced classes. This being done, with the help of the master where a point is missed or a difficulty not overcome, the first step in the examination is taken.

2. The second stage is the familiar and colloquial illustration and extension of the subject of the lesson by the master, in more or less detail, according to the time at his disposal. He will now call on the pupils for voluntary contributions to the subject in the form of facts or thoughtful suggestions. It is at this stage that the practical application of the lesson will be most suitably made, and the whole brought into connection with the daily life and outdoor experience of the pupils.

3. The third stage there can never be time to complete, but it ought always to be partially accomplished. It has to do mainly with the language and *formal* discipline of the lesson. The amount of language which a man understands is, broadly speaking, the measure of his intellectual capacity. In extending the boy's knowledge of language, therefore, we increase his intellectual grasp, and, in a sense, his knowledge of things—things of intellectual and moral, as well as of external and visible, reality. The linguistic discipline, therefore,

which reading lessons give is of the utmost consequence. Idiomatic correctness, grammatical accuracy, and great variety in structure and style, are of great value, if not indispensable.

The most common mode of examining on the lesson read by the pupils is referred to in the following extract from the report of a visit to a school :—

. . . “The fault I had to find with Mr —’s otherwise thorough mode of examining was that he expected too much from the class. He went to the details of a difficult lesson at once, instead of confining himself to its general purport, and without first making sure that each individual sentence was understood. This is a common blunder. After the *general* substance of the lesson has been reproduced and illustrated as a whole, the next step ought to be going over the lesson with the book open, and filling in simple, and if possible, Saxon, expressions, for the more difficult words and phrases. The *sentences* once thoroughly understood, the connection of these, constituting the detailed argument of the lesson, should only then be taken up by the master.”

Another style of procedure is reported on in the following terms :—

. . . “In the remarks which we have made, we give only due credit to Mr —’s great and self-sacrificing labours, and may possibly leave an impression on the mind of the reader that this school is almost too good to live ; but a closer inspection reveals a weakness which insures its vitality if not longevity. This is, in truth, a school of memory and facts. The children are instructed, with a painful expenditure of labour, in facts, Biblical, historical, geographical, grammatical, and arithmetical, but their intelligence is feeble. When examined from sentence to sentence on the meaning of the words read and the purport of each clause, they displayed an ignorance and a want of capacity to comprehend what had been

said to them, which one could scarcely believe to be compatible with such unusual excellence in other respects. After a display of seeming knowledge, which astonishes the listener, a clause of the lesson is taken up—e.g., ‘The white ant is an extraordinary species of insect,’ and the children are asked the meaning of ‘extraordinary.’ After every facility and encouragement has been given, the smartest boy ventures on the definition ‘insect.’ In the same way ‘species’ is defined to mean ‘extraordinary,’ and so forth: nor was it possible to establish any intelligent colloquial relations between them and myself. Further examination on the same principle in other things broke the back of the school.”

- The linguistic treatment of each sentence of the lesson by the master, which constitutes the third stage of examination, when time permits, may be illustrated thus, the pupils *being understood to have their books open*, otherwise the exercise degenerates into one of memory.

[It is of course presumed that the class under examination is an advanced class of a primary school; but with an easier lesson and a younger class the method would be the same.]

The pupil reads:—

“Every student who enters on a scientific pursuit, especially if at a somewhat advanced period of life, will find not only that he has much to learn, but much also to unlearn. Familiar objects and events are far from presenting themselves to our senses in that aspect, and with those connections, under which science requires them to be viewed, and which constitute their rational explanation.”

Q. What kind of student is referred to here?

A. The student who enters on a scientific pursuit.

Q. What is said of such a student ?

A. That he has much to learn.

Q. Is anything else said of him ?

A. That he has much to unlearn.

Q. The author says that every student of a science has much to learn and unlearn ; but he says that this is more particularly true of a certain class of students : what class ?

A. Those who begin at an advanced period of life.

Q. What is meant by the word "student" ?

A. One who studies.

Q. And what do you mean by studying any subject ?

A. Reading about it, and thinking about it.

Q. The student referred to is, you have told me, the student "who enters on a scientific pursuit"—pursuit here means subject : what is meant by a "*scientific* pursuit or subject" ?

A. A subject carefully arranged, so as to show its facts, causes, and reasons.*

Q. This explanation is difficult for you to understand ; you will best explain it by an example.

A. Astronomy, Geology, &c., are "scientific subjects" or sciences ; that is to say, the real facts about the stars, not merely what seem to be the facts at first sight, arranged so as to show their connection and causes, is the science of the stars, or Astronomy (and so of Geology).*

Q. Can any of you now, looking carefully at the sentence, shut the book, and give me the substance of it in your own words ?

A. A person beginning to study a science will find that he has much to learn as well as to unlearn, and this all the more if he is grown up before he begins.

Q. Very good. Now I shall read the sentence as it stands once more over. You can now easily tell me, in the words of the grammar-book, What is the *subject* of this sentence ?

A. "Every student" down to "life."

* Of course an answer of this sort is worked out by the help of the master, and must be the result of many leading questions.

Q. Yes, that is the thing spoken about. Now what is said about it? in the words of the grammar, What is the *predicate*?

A. "Will find" to the end.

Q. What is the principal word or *verb* of this predicate?

A. "Will find."

Q. But *find* is a transitive verb, and therefore part of what follows must be its *object*: what part?

A. The whole of what follows; there are two objects, *learning* and *unlearning*, and they are connected by the conjoining or conjunctive word *but*.

• *Teacher.* We shall now take the second sentence.

(*The teacher here reads it slowly, while the pupils follow with the eye.*)

Q. What is here said about "familiar objects and events"?

A. That they are far from presenting themselves, &c.

Q. What things are "far from presenting themselves," &c.?

A. "Familiar objects and events"

Q. In the science of Astronomy, for example, what would the "familiar objects and events" be?

A. The heavenly bodies and their motions.

Q. Which are the *objects*, and which the *events*?

A. The bodies are the *objects*, and their motions are the *events*.

Q. Now the author says, that these objects and events are "far from presenting themselves in a certain aspect and connection:" what do you mean by "aspect"?

A. Appearance.

Q. What by "connection"?

A. Their union with each other, or other things, or their relation to these things.

Q. What kind of appearance and connections do they fail to present themselves to our senses in?

A. The appearance and connections under which science requires them to be viewed.

Q. Does the author say anything else about that "appearance" and "connection"?

A. Yes. He says that they constitute their rational explanation.

Q. What "constitute the rational explanation" of what?

A. A certain aspect and certain connections of objects and events constitute the rational explanation of these objects and events.*

Q. Can we accurately say that an aspect or appearance and certain connections constitute an explanation of anything?

A. No. What is meant is that the presentation of them to the mind in a certain light, and with certain connections; "constitutes their rational explanation."

Q. What is meant by "constitute their rational explanation"?

A. That the kind of presentation referred to is such an explanation as satisfies the reason of a man.

Q. Now, can any of you, looking carefully at this sentence, shut your book and give me the substance of it in your own words?

A. The author says, that "Things to which we are accustomed, are not always seen in such a way as science requires them to be looked at, and that the way of looking which science requires, gives us an explanation of these things which satisfies our minds."

Teacher. Now, take your slates and go to your seats. Your composition lesson to-day will be putting these two sentences in your own words. In doing this you may make as many sentences of them as you please.

The above is analysis of sentences *in relation to thought*, and requires no special instruction in difficult terminology. It is, in truth, merely the explicit evolution of a process which *must* go on in the mind of every person who reads the sentences with understanding. Need we point to the great value of such an evolution as a discipline of intellect and an exercise of concentration

* See foot-note on p. 88.

of the will on an object outside itself? It is an exercise which disciplines every faculty of the understanding. Formal or technical analysis may be introduced, as a logical exercise of a still more minute kind, with great advantage after examinations according to the above plan.

Whatever course be taken in examining on a lesson, this at least may be fairly insisted on in every case—viz., that the teacher shall himself know what he is aiming at in his examination. The eye hastily cast over the open page, rather than the thought of the master, almost universally seems to determine what question is to come next. Such cases as the following are not uncommon:—

Extract from Report on — School.

“The teacher of this school is a good scholar, and, so far as I can see, conscientious in the discharge of duty; but he does not seem to realise in his own mind the purpose or plan of the lessons which he gives, or to think that this is necessary. Nor has he any mental standard by which to judge the progress which each class may make.”

Occasionally the teacher will find himself compelled to be satisfied with an examination on the general scope of a lesson in the form of oral composition, or with a written reproduction of its general purport (step 1, p. 84). The time at his disposal must determine such things. It will frequently happen, too, that he will depart from the analysis of sentences in relation to thought, and substitute for it the analysis of words, and

the fruitful exercise of word-building, with the help of prefixes and affixes.*

If there be one habit of teachers more absurd than another, it is the asking for definitions of the words of a lesson with the book closed. The words are thus treated as isolated vocables, and a signification is given by the pupil or suggested by the master, perhaps quite away from the sense in which the word is employed in the lesson under consideration. No definition of a word is a definition at all unless it can be put in the place of the word defined, and leave the meaning of the proposition unaltered at the same time that it is simplified. From this it manifestly follows that significations should be asked with the book open and as clause by clause is read. When all the more difficult words are in this way explained, the pupils should be required to re-read the sentence, putting the simpler definitions in place of the difficult words. This is not paraphrasing (an art much liable to abuse) but *substituting*: it might, indeed, be called *translating*. One sentence so reconstructed is of more value as a discipline of the intelligence than the recitation of a whole page of isolated terms with their lexicon definitions. The exercise of *substitution* or *translation* seems to us to be a very important one in a language so complex in its elements as English.

Valuable as the skilful examination on a reading

* "Roots," in the form of Latin and Greek, are a waste of time. But a knowledge of the most common prefixes and affixes, and exercises in constructing words with the help of them, and on the basis of the root in its *English form*, are of great utility as a discipline.

lesson may be, the teacher must beware of tarnishing the beauty of a lesson which is addressed to the imagination or feelings of the pupil by following the same course with it as with the other pieces in the reading-book. Not every lesson affords fit material for stammering reproduction, much less for the vulgarising process of sentence-analysis. Lessons which appeal to the affections, the sentiments of devotion, or the beautiful, should, after they have been read as usual by the class, have their purport simply and unaffectedly sketched by the master, and be then appropriately and expressively read by him to his listening pupils. In this way only can the lesson they are meant to teach be really taught.

Course of Lessons.—In selecting the course of reading lessons through which he is to carry his pupils, the master should have constant regard to the fact that the pupils of primary schools receive *all* their cultivation within the walls of the schoolroom, and are excluded by their circumstances from those numerous influences of an intellectual, moral, and æsthetic kind which belong to the classes above them in the social scale. His objects in teaching reading comprehend instruction of the mind, discipline of the intellectual powers, cultivation of the imagination, and of the moral and religious capacities. In carrying his pupils through a course thus largely conceived, he should not be discouraged by finding that the subject-matter of the more difficult lessons

seems to be quickly forgotten by the pupils. If the lesson was properly taught, it will have left behind it the solid fruit of increased power. What is forgotten in the process of learning is often as efficacious an educative agent as what is remembered. A perception of this fact must have prompted Bishop Berkeley's pertinent query, "Whether those parts of learning which are forgotten may not have improved and enriched the soil, like those vegetables which are raised not for themselves, but are ploughed in for a dressing of the land?"

Nor is the teacher to be discouraged by occasionally finding it difficult to make his pupils fully comprehend the lesson read. Habitually to require pupils to work at the unintelligible is permanently to stunt the mind by obstructing the free action of intelligence. But *never* to demand of them a conscious effort to master difficulties of thought and language is to weaken the intellectual energy. The power of grasping any sequence of thought that has been the subject of a reading lesson depends of course on the maturity of the learner and his perception of the general relations of the subject to things already thoroughly known by him, and which form the natural basis of new knowledge. But we are not to suppose that knowledge which may occasionally somewhat transcend the stage of mental development which the pupil has reached, is therefore useless in respect of the mental cultivation which the fresh thoughts give. These thoughts, while adding little to the bulk, may contribute largely to the

organic growth of mind. Still more true is this when we have regard to the formal discipline derivable from the language in which the fresh knowledge is conveyed.

A word or two of personal reference to the teacher, bearing on all the work of the school as well as on instruction in reading:—(1.) Let him take up such a position on the school floor with respect to his class as shall insure that each pupil will feel himself addressed by every question and explanation, and that every boy in the class will hear every answer given and every sentence read as distinctly as the teacher himself. This position should not be changed during a lesson. For the concentration of the eyes of the class on the master's face aids the concentration of mind on the subject in hand. (2.) Let him discard the book, both when listening to the reading of the class and when reproducing the general purport of the lesson. (3.) Let him, in all he says, be deliberate, precise, curt, avoiding all talk, and remembering that he is merely the guide and example of *others* whose minds are working. (4.) Let him keep in mind that the more conversational is his tone the more surely does it reach the minds with which he is conversing, and that all loudness is inconsistent with the quiet and calm process of thinking. (5.) Let him attempt little at a time, and do that little *thoroughly*, and this on moral as well as intellectual grounds.

3. OBJECTS AND METHOD OF TEACHING WRITING.

The practical purpose, namely, facility and distinctness, to be kept constantly in view—Letters to be turned to use as they are learned—The power to be applied to copying on slates—Writing from dictation.

The particular purpose at which the teacher ought to aim in teaching Writing is the power of writing from dictation the sentences of the reading-lesson, in script characters, with facility and distinctness. That this is the end will scarcely in these days be impugned, though few teachers have yet fully realised the fact. Caligraphy may be said still to hold a kind of traditionary possession of the schoolmaster's mind. The sooner this delusion is expelled the better for the pupil, if not for the æsthetics of penmanship. Caligraphy is to be spoken of with the respect which is its due, when we find it in its proper place; but we must conclude that that place is not the primary school, when we reflect on the hurtful effects which its intrusion there has produced. Page after page, book after book, of letters and words and preposterous sentences, are copied by the pupil, with a view to the formation of "a hand," and the sum-total of result at the age of ten or eleven is, except in the case of a few, a power of imitating, in somewhat crabbed style, a model set before them—a model which is to them merely a series of forms, which they are unable to interpret without assistance. Substitute for this the distinct and accurate writing of the sentences of the

reading lesson as the practical aim to be constantly striven for, and a new significance and increased importance at once attach themselves to the art, while at the same time an intelligent process supplants a merely imitative exercise in Form.

The ultimate purpose of teaching Writing is determined by no abstract consideration, but solely by the limitations under which the teacher works—the general bearing of which on the materials and methods of elementary education has been already discussed. These limitations demand that the pupil, at the age of ten or eleven, shall be able to accomplish something more available in practical life, and in his own future self-education, than the imitative reproduction of certain script characters.

Given the purpose, the method or path whereby it is to be reached will not be difficult to find. The final purpose is the schoolmaster's beacon, which not only marks the goal towards which he is moving, but throws a light on every step of the way.

As a preliminary of all writing method, we have to bear in mind two things—(1.) That the time is short and the art is long, and therefore we must begin betimes. A slate should be put into every infant's hands on the same day on which he receives his Primer, and the foundation of the art of writing laid by causing him to imitate the printed letters and words of his lessons. As soon as sufficient familiarity has been gained with the

elements of Reading—about the end of the initiatory stage—he should begin to copy on his slate script letters written by the master on the black-board. (2.) That the letters which he forms should not be too large for the tensile power of the muscles of the little hand. With these preliminary remarks, we come to the question of method proper.

The method to be pursued is to introduce the pupil almost at once to letters, and to print alongside each letter its typographical equivalent. The letters should be given in the order of simplicity of formation, and *combined into words as soon as the letters given admit of it, without waiting till the whole alphabet has been acquired.* In this way, the letters acquired are revised at the same time that they are at once turned to their practical use. The perception of a result so early attained in a new art is pleasing to the pupil, because it is novel, and gives a sense of power, while it invests with an unmistakable meaning what is usually a stupid if not stupefying exercise. It does more, for it supplies a motive; and a child is quite as open to the influence of a motive, or a reason which appeals to his intelligence, as an adult. Children compare and reason, it is true, with a smaller stock of materials than men, with a misapprehension of the true proportions of things, and with less mental vigour; but it is a great blunder to treat them as if they did not reason at all, and were inaccessible to rational motives of action. The power of immediately putting to use a new acquisition supplies a motive for progress.

It also furnishes an incentive. No one can have given the most superficial attention to children, without having learned that their most intense delight is to be found in construction. To make some fresh thing out of such materials as they may have is their highest ambition. The practical and philosophic method of teaching the first elements of Reading which we have inculcated takes advantage of this, as has been shown, and through it gives unconscious discipline; the practical method of teaching Writing appeals to the same mental characteristic.

If the child be so taught as to be able to connect every fresh script-form with something already known in print, and to be able to construct words for himself by help of these forms, a lesson, which must always be *essentially* one of imitation, becomes also an exercise of intelligence. The writing out of printed letters and words, and of sentences from the reading lesson, on a slate, sustains throughout the whole course of instruction in Writing the intellectual character of the art, and makes it something more than a mere manual trick.

The higher stage and final purpose of the art—writing from Dictation—will be introduced early, and give a new interest to the lessons, by giving a new power and revealing a new utility. By calling on the power of attention to what the master dictates, as well as on the power of applying what has been learned, a certain amount of intellectual discipline is given—limited, it is true, but by no means despicable. The teaching of writing thus comprehends spelling, though it by no means

supersedes oral practice in that exercise. It is scarcely necessary to point out that, according to this practical method, the pupil acquires the power of reading script while learning to write it, and thus a fresh, though incidental, interest is given to his task.

Of course the pupil will be taught to make great exertions to reproduce the shapely forms of his models; he will know that there is good writing and bad writing as well as good reading and bad reading. But the main purpose will be steadily held before him, and determine every step in his progress—namely, the power of writing from dictation a clean, accurate, and distinct copy of his reading lesson.* We shall be much surprised if the practical expedients adopted for securing this result do not also produce better writers, in respect of mere caligraphy, than we now have. Whether they do so or not, fine penmanship must be rigidly subordinated to facility and distinctness of writing, in order that, at an early period of his career, a child may find himself possessed of a substantial power, which he delights to use, and which will stand him in good stead in his after-life, saving him from that sense of inferiority which the want of an indispensable art is always found to excite, and giving him a sound and firm basis for further progress.

It is very far from our intention to discourage beautiful writing and feats of penmanship. But such accomplishments have their fit place in the school curriculum

* Elementary composition belongs to a more advanced stage of writing, and involves grammar.

only *after* the essential and necessary work is done, and ought to be postponed as a distinct aim till the age of eleven. They are to be gladly welcomed and applauded if they are attained by the pupil without his having been required to deviate from the direct path which leads towards a more solid and fruitful acquisition.

Thus the practical end has suggested a practical as well as practicable path, and the result is that, in the art of writing, as in that of reading, *particular* method subserves the *general* method of education; for the formation of a good mental habit is manifestly promoted by substituting for a method and aim purely mechanical a method characterised by intelligence, promotive of discipline, and instinct with a solid purpose.

Note on Writing and Dictation.

Writing on paper with pen and ink is usually begun when the pupil is about the age of eight. Copy-books with head-lines are used. As soon as the child is able to form the letters, however, he has been of late years, in all the best schools, usually exercised in transcribing on his slate, words, lines, and sentences from his reading lesson; and this exercise is continued throughout the whole school course, in addition to the daily exercise in the copy-book. This slate-writing becomes, in the second highest class, writing from dictation; and in the highest class, the latter exercise is, in the most efficient schools, combined with composition exercises. The copy-books used are much more unobjectionable than they used to be in respect of the quality of the paper, while the cheapness of steel pens has put a good instrument within the reach of the poorest. More attention than used to be common is now paid to keeping the pupils to a uniform

series of copy-books, thereby securing a certain amount of system and graduation in the successive exercises. Where the teacher is without assistance, the whole school capable of using the pen generally writes at the same hour daily.

The thing to be regretted with reference to the state of this branch of instruction, is the late age at which children exhibit any proficiency in it. This, however, is not the fault of the teachers so much as of the parents, and of the bad system of charging fees according to the number of subjects taught—a custom which retards the instruction of the junior classes both in this subject and in arithmetic. The parents seem to imagine that by requiring that only reading and spelling shall be taught to their children for the first two years of their school life, they secure a greater amount of attention to these subjects, both on the part of pupils and teacher, than would be given were writing and arithmetic added; while the separation of the fee for writing from that for reading gives an apparent justification to this delusion, and brings into play the additional argument of economy. The rectification of this is easy, and is gradually being forced on the country by the operation of the Revised Code, which, in this respect, if in no other, will be universally admitted to be correcting a great educational mistake.

That the whole school should be engaged in the writing lesson at one and the same time seems to indicate defective organisation, and a badly constructed time-table. But if we bear in mind that the writing lesson is one requiring, quite as much as any other, effective supervision and direction, it will be admitted that, where there are no assistants, this can be secured only by setting the master free for the purpose. Some masters seem to imagine, that with a head-line and pen and ink, instruction in writing will take care of itself, and hence the lessons are frequently almost totally valueless. The slovenly pages, the misspellings, repeated in every successive line, the omission on the part of the pupil to refer his eye back to his model, all reveal the view which the teacher takes of this part of his duties. Writing requires to be actively *taught* by the master, especially in the earlier stages and

till a good habit is formed, quite as much as any other subject. He should not only vigilantly superintend the writing lesson, but affix a mark to every copy written by the child, and allow places to be taken for this as for other lessons.

These remarks apply to the present method of teaching writing. The more practical method recommended in the chapter to which this is a note, requires copy-books specially constructed with a view to its application. The substance of the remarks there made, however, applies to any system, and it is this: Begin children with slate and pencil from the very first day of their entering the school, teaching them to copy printed letters from a wall-sheet or the black-board, until they can read the Primer, and then introduce them to script letters. In this way much time at present utterly wasted in idleness, or in acquiring a distaste for the confinement of school, will be profitably employed; and when the child, at the age of eight, has pen, ink, and paper given to him, he will be found to be already competent to transcribe the sentences of his lesson-book.

In the chapter on Method we have summed up the object of teaching Writing. If that object be kept in view, dictation exercises will follow transcription, and enter very early into the daily round of school-work. In connection with this, we would beg teachers to husband their own strength, and read the words they dictate *only once* to the pupils. Teachers are apt to forget that every lesson, however humble, has a higher than its *apparent* purpose to serve, if rightly taught. If the words are read out only once, the pupils not only get a lesson in writing from dictation, but also in attention and in concentration of mind. If any boy fails to follow, he must leave a blank on his slate at the forgotten word, which blank will of course count an error.

It would be to enter into superfluous detail were we to speak of the many little devices (little, but not petty or unimportant) which suggest themselves to various minds for expeditiously correcting the mistakes of the dictation exercise, and otherwise giving full effect to it. One thing, however, must be specially urged on

teachers, and that is, the importance of requiring the pupils, after the mistakes have been pointed out, to go to their seats and write out *several times* correctly the words which they have misspelled, afterwards showing the corrections to the boy or boys who have done the exercise without errors, should the master be too much occupied for the work of revision.

4. OBJECTS AND METHOD OF TEACHING ARITHMETIC.

Intellectual discipline of Arithmetic—School Arithmetic should be practical and economic—Method of teaching : the concrete method
—Moral uses of School Arithmetic.

Were the teacher free from all limitations in the formation of his plans for attaining the ultimate end of primary education, he might possibly choose to eject reading and writing from the schoolroom, in so far as these arts are merely technical, and to substitute the intellectual and moral discipline which can be best effected through conversation and personal influence, assisted by the objects of external nature, and the lessons that might be drawn from the hourly occurrences of life. It is true that, in the initiatory stages of reading and writing, there is, as we have shown, a right and a wrong method, contributing more or less to the discipline of the pupil, as well as to his facility and certainty of acquisition ; but beyond those stages the educative purpose is really attained, we have seen, through the identification, as much as possible, of the arts taught with

the objects for which they are taught—viz., instruction, discipline, and moral and æsthetic cultivation. It is otherwise with Arithmetic. The art of manipulating numbers with dexterity, and the rationale of the expedients whereby the processes are abbreviated and guaranteed, are merely the evolving and strengthening, in the most direct way, of a special intellectual power which exerts itself spontaneously in all men. Irrespectively, therefore, of the future necessities of the child, this power would, in its relation to the general and theoretic object of education alone, demand and amply reward cultivation. The combination of parts into wholes, the dissolution of wholes into parts, and of these parts themselves into lower unities, are exercises in the relation of particulars to generals, and of generals to particulars, of great value to the intellect in other applications of its powers. The visible, we may even say the palpable, effects of error, which renders nugatory the most strenuous efforts if vitiated by the most trifling flaw, must exercise a wonderful influence in giving the habit of accuracy and caution in all exercises of comparison and inference. Indeed, so universally diffused is the discipline given by means of the science and art of numbers, that we are perhaps scarcely able to estimate fully the extent to which it contributes to the intelligence of the people, and, above all, to a rapid and easy movement of the human understanding in the conduct of ordinary affairs.

Nor are the above the most important of the disci-

primary effects of adding, multiplying, and dividing wholes and parts; for it is impossible, notwithstanding the numerous contrivances for saving excessive tension of mind which enter into the rules in obedience to which the pupils work, to elaborate a correct answer to the questions which a good arithmetical manual supplies, without a certain amount of conscious intellectual *concentration*. A habit of mind is thereby strengthened which more than any other constitutes the intellectual superiority of one man over another, and of man himself over the lower animals. In acquiring other subjects, the pupil may give or withdraw his attention almost at his will, and yet make sensible progress in the acquisition of knowledge. In arithmetic there is a certain amount of deliberate and sustained attention essential to even the most elementary processes. This discipline cannot be evaded without leaving the work undone. The conscious exertion of the will to keep certain powers of the understanding in operation on a special question until a certain result be reached, is not only valuable in relation to the acquisition of the subject which for the moment may engage the mind; but, in addition to this, it increases the force available for the study of every other subject. This *kind* of discipline belongs peculiarly to arithmetic, even when taught merely as an exercise in abstract figures.

All this is true of arithmetic, apart from its practical relations to life, on which alone ultimately rest its

claims to enter into the curriculum of the primary school. A consideration of these practical relations yields us at once the final purpose towards the realisation of which the teacher must direct all his efforts, the methods which he ought to follow, and a further insight into the educative nature of the art.

Arithmetic is the science and art of numbers : school-arithmetic must always be, more or less, the adaptation of the art to the future uses of the pupil. Those uses tell us that the purpose of teaching arithmetic in elementary schools, apart from its influence as a discipline, is attained when such a command has been given over numbers as enables a young man or woman to calculate with facility all those questions which arise in the ordinary course of life. This may be called Economic Arithmetic. It embraces the addition, subtraction, and division of money, proportion, and vulgar fractions. Beyond these subjects no elementary teacher ought to attempt to go if he desires to be impartial in his instructions and do justice to other subjects much more important than *advance* in arithmetic.* His aim should be thoroughness rather than extent of acquirement.

Economic or school arithmetic embraces the domestic, but also extends to the general out-of-door, relations of the head of the family. The relation of his wages to the size of his family, to the several heads of legitimate expenditure, such as food, clothing, insurance, sick-clubs,

* Except in those schools in which pupils stay beyond the age of eleven or twelve.

saving, gives full occupation for the application of his knowledge, and ought to be constantly present to his thoughts. "Tell me how a man spends his money, and I will tell you the character of the man," was a remark in a special sense true of the labouring man. Almost the whole range of the duties of benevolence and justice fall under the head of income and expenditure, and resolve themselves into questions of arithmetic, which cannot be encountered, much less solved, by a man unfamiliar with figures. People of the middle class are themselves so much accustomed to economic calculation that it does not occur to them how serious an obstacle a deficiency of arithmetical training is to a labouring man, still more to a labouring man's wife.

Schoolmasters are frequently to blame for the meagre practical issue of their arithmetical teaching among the operative classes; and the cause of their failure is to be found in this, that having omitted to define to themselves clearly the ultimate object of their labours, they necessarily fail to find a true method, and thus expend much well-meant labour in vain. The *quantity* of instruction given is generally ample, but much of it is irrelevant.

By the word *Economic*, the purpose of arithmetical teaching in schools has been defined: the method follows from the purpose, and is called the Concrete Method. And here we come on ground so much beaten by theoretical educationists that, though it is yet untrodden by

the great majority of practical teachers, we shall omit those details of ways and means which have been so frequently reiterated. It will be sufficient to summarise the method in the following practical rules:—

(1.) To initiate children in arithmetic by means of the ball-frame alone, thereby making their elementary instruction a simple extension of their own daily observation; (2.) Simultaneously with this, and after it, to exercise the pupils in mental arithmetic; and (3.) To carry forward the instruction, as it was begun, on the basis of concrete questions arising out of the necessities or experiences of common life, domestic and general, constantly putting these in fresh forms, and giving prominence, at every step of the progress, to mental arithmetic.

As matters stand, the exercises worked by the pupils have, for the most part, immediate or sole reference to the attainment of a certain familiarity with the relations of number in themselves, and with the rules under which the exercises happen to be ranged: they ought, on the contrary, to bear with the greatest stress on the relations of number to everyday affairs. School-arithmetic is not a playing with numbers, but a dealing with the things to which number is attached. If it be not a playing with numbers, much less is it an intricate game with figures. Two lessons the primary teacher will at once draw from these considerations—he will avoid slate-work in its initiatory stages, relying on the presentation of objects to be numbered. He will see that through *mental arithmetic alone* he can approach the

child naturally, and without a sudden dislocation of the infant numerical habit of mind. To begin with pebbles or balls, and exercise the mind apart from the manual exercise of the slate, is to accept the foundation which nature has herself laid. For the teacher to despise this, and to endeavour to rear the edifice of knowledge "in a way of his own," is to display ignorant pedantry where he ought to exhibit a wise faith, and to throw mystery and complexity into mental operations which to the child may be easily made clear and simple. In this as in other subjects, the true method is to be found by considering the ways of nature, and following and fostering her spontaneous efforts. Having familiarised the child with the adding, subtracting, and multiplying of such numbers as can be taken in by the eye, and in *this way* comprehended by the understanding, he may then proceed to show the child the use of the slate in aiding the intellect, and in facilitating processes which would to the child or even to the boy be a painful if not an impossible effort. He will not have failed in the initiatory stage to mass his balls in tens, and so to accustom the child to regard the highest figures as groups of tens of lower and higher multiples, without of course having prematurely suggested to the young mind the future applications of this expedient. The gradual introduction of difficult questions, which cannot be solved mentally, will *first* call for the help of the slate; and the immense facility in solving these questions which slate-work, under certain rules of procedure, gives, will not be lost on a child

taught according to the method of nature. It will be a relief, a surprise, and an encouragement. Further progress will continue to be made with constant recurrence to the concrete and reference to the economic, and thus figures and processes will be brought down from their abstract relations to the humble and practical needs of the day or the hour.

In urging on the schoolmaster's attention the definite and "economic" purpose of school-arithmetic, and the concrete method of attaining that purpose, we have been guided to the opinions advocated solely by the consideration of the limitations as to time and "utility" under which the primary teacher must consent to do all his work. But so harmonious are the operations of nature, that we find (as we also found in the subjects of reading and writing) that in obeying the restrictions as to the end and means of instruction imposed by the necessities of life, the teacher not only secures for his pupils thorough possession of the art of arithmetic in its purely technical aspect, but also best promotes the disciplinary purpose of all elementary education. For even the pure arithmetician, setting aside the practical requirements of the schoolroom or of life, will concur in maintaining that the art of arithmetic is only *then* thoroughly and scientifically acquired in its elements, when it is acquired in those concrete relations out of which it arose. He will assure us that, except in those rare cases of peculiar native aptitude for numbers, which

overleap the ordinary processes of education, solidity of foundation and stability of structure can be secured in no way so well as by the faithful pursuit of the method of nature. With whatever sleight-of-intellect numbers and their relations may be handled by professional arithmeticians, the only sound basis for the ordinary arithmetic of practical life, even when viewed in its merely technical aspect, is a concrete basis. It is not too much to say that in the initiatory classes of an elementary school the realities to which numbers refer should even take precedence in the order of thought of the numbers themselves: the actual *things numbered*, rather than numerical quantities, should be constantly present to the pupil's mind. This is essential to the vitality and solidity of the substructure of arithmetical knowledge, however abstract may be the future superstructure.

But we have to point out a still more important purpose which the teaching of the relations of number as *Economic Arithmetic* subserves. *Economic Arithmetic*, properly taught, must rest mainly on that class of questions which concerns clothes, feeding, housing, and foresight. The constant reference of figures to the acts, facts, and dealings of everyday life, thus brings Number to bear on subjects which are, in truth, moral, inasmuch as they have to do with a man's relations to his household and his occupation. It is evident that the familiarising of the mind with the important part which

number plays in ordinary affairs will promote what may be called arithmetical prudence in the management of the personal and family getting and spending. The expenditure of the operative classes has, in the vast majority of cases, not the slightest regard to present or future responsibilities. If we can get a man to consider seriously how he can best extend the benefits of his earnings to those of his own household, the economic object of education is in him fully attained. But this deliberation is the one thing desiderated. If this be secured, he will quickly see that although saving is a duty, it does not mean hoarding, and that economy does not mean niggardliness. He will perceive that a regulation of expenditure with due regard to the income, and to the various *present* claims which a man has on himself or which others have on him, is economy, and it is more; it is also benevolence, honesty, justice, and sense: a regulation of expenditure with due regard to the certain or probable claims of the *future* is prospective benevolence, honesty, justice, and sense. Now, these things ought to be taught to the people, and they are scarcely ever taught. This subject has been already adverted to in general terms, and it will be spoken of again under the head of Direct Moral Instruction; but we wish specially to show in this place, that even a study apparently so abstract as arithmetic can be so taught as to reveal an intimate connection with the conduct of life, and that *it is best so taught*. And further, that arithmetic ethically taught in this its *economic* sense, is

moral teaching, and that, while it confessedly contributes very largely to the discipline of the intellect, it also to some extent aids in the formation of a moral habit of mind. It thus promotes the ultimate object of the primary school in both its aspects.

Note on Arithmetic.

(1.) The teaching of Arithmetic should be begun earlier than is customary, and always with the ball-frame. In its initiatory still more than its highest form, school-arithmetic should be concrete.

(2.) Mental Arithmetic should *precede* slate-arithmetic, and much greater prominence should be given to it at every stage of the pupil's progress.

(3.) To teach the simple rules without a previous training in the principles of Notation, and concurrent instruction in the principles of the rules which the pupils are taught to apply, is to make uninteresting, if not stupefying, an exercise which ought to be pre-eminently attractive and invigorating. It is, moreover, wilfully to forego a large portion of the discipline of the reasoning powers which Arithmetic is supposed to give. A boy, it is true, must work by rules, but he can be safely exercised in and enlightened by principles where these have to do with subjects quite outside himself, and are easily capable of verification.

(4.) It follows from the preceding paragraphs that the master should never yield to the temptation of indulging the indolence of his pupils by reading to them, or allowing them to read, figures instead of the numbers which they denote.

(5.) In Arithmetic, accuracy is in a special sense imperative. The pupil must be taught to see, as indeed he cannot help seeing, that the whole process is utterly futile, except in so far as it is accurate. A function of Arithmetic in the school is to teach accuracy, as a function of Language is to teach precision.

III. THE SECONDARY SUBJECTS OF THE PAROCHIAL SCHOOL.

Education an extensive as well as an intensive process—
Order of importance of secondary subjects.

WE pass now from the three main subjects of the primary school to the consideration of those parts of the curriculum which merit a place in the teacher's time-table and in this survey of school-work, only if kept strictly subsidiary to those studies which are determined beyond question by the future necessities of the pupil. It is quite common to find in a school two daily lessons of fifteen minutes each in Reading (frequently only one), with Writing from Dictation asserting its existence only once or twice a-week, while Geography, Grammar, History, Music, Drawing, and even something called Science, receive each a certain share of daily attention. This is a well-meant misuse of time. We do not underrate the educational value of these subjects. By means of them alone it is easy to see that the ultimate purpose of all primary education might be attained. But it is of prime moment to secure for those subjects which are indispensable to the future

life, and self-education of the pupil that priority and pre-eminence in school-work which is their due. It is true that the cultivation of the subsidiary branches of instruction, in proper subordination to the more essential, has a tendency, by giving variety, to communicate greater vivacity and intelligence to the whole of the school-work, and thereby materially to further the acquisition of the magistral subjects themselves. But the ground of complaint has been that these subsidiary subjects frequently receive more attention than they can fairly claim, and that they introduce into the elementary school that greatest of all modern educational heresies—the teaching and learning of a little of many things, rather than much of a few things. This is to eject thoroughness and real proficiency from the school, and with these, as a matter of course, all discipline worthy of the name.

— It is, at the same time, a narrow theory of education which teaches that mental discipline is possible only when we rigidly confine the intellect within a narrow groove of study. Education is an *extensive* as well as an *intensive* process. There is a mental cultivation as real in the broadening of the field of observation, in the mere incorporation, if assimilation be impossible, of different *classes* of names and things, —in other words, of different departments of knowledge,—as in the severest application of the mind to one or two intellectual objects. Where *quantity* in education is ignored, you will certainly in the general

case have a narrow man, though the intense application of his mind within a circumscribed course may have given him clearness, precision, and vigour:—a man of force without ideas. Where, again, there is quantity without great intensity, you will generally have breadth, openness, fairness, adaptability of intellect; but the intellect will be of inferior edge and of less decision, unless the wide and comprehensive education be accompanied by considerable native energy of character. Where this native energy is ready-made to our hands, a wide comprehensiveness is probably preferable to a close intensiveness of discipline. It lays a broader foundation, it puts a youth in possession of the elements of a more various cultivation, it brings more facts within his intellectual vision as he passes through the education of business and life, and supplies him with larger elements of judgment. An impartial and judicious breadth which lives in the constant anticipation of clearer light, or of new objects coming within the range of apprehension and suggesting new truths, is a better thing (if there be any higher purpose or meaning in education at all) than that incisive keenness of vision which is generally the characteristic of a mind which builds up judgments by the help of foregone conclusions, limits possibilities by experience of the past, and casts all the fresh lessons of life in a prematurely formed or traditionary mould.

These remarks are made lest it should be supposed that we in any way slight the *extension* of the parochial

schoolmaster's conception of his work. So far is this from being the case, that, in the method of teaching reading, we have already provided for the cultivation of every side of the juvenile mind, for the satisfaction in legitimate forms of the inquiring intellect, as well as of the moral and imaginative instincts. It has been shown how, in the act of teaching reading, the teacher may and must take a large view of his processes, if he hopes to be carried to a successful result: and if he takes such a view, he will assuredly give a range and comprehensiveness to the subject-matter of the primary-school curriculum which, to say the truth, few have been privileged to meet with even in schools which affect to be too much engrossed with the higher subjects to pay sufficient attention to homely requirements: and he will do so without sacrificing other subjects. It is precisely because the three indispensable subjects of elementary study require to be handled with a larger and more liberal grasp, and in conformity with a broader method and a more practical purpose, that we have dwelt with so much emphasis on their pre-eminent claims and special educational functions. And further, it is with a view to admit of the more comprehensive method and the higher and more strictly defined aim that so large a space is demanded for them in the school-work, and that all other subjects, save direct moral and religious instruction, are relegated to a very subordinate place.

The subordinate subjects will be taken up in the order

of importance assigned to them in the chapter on the teacher's limitations—namely, Music, Geography, Grammar with Composition, Drawing, History; presuming that, in the case of girls, needlework and cutting-out take precedence of all other subsidiary subjects.

I. MUSIC IN THE PRIMARY SCHOOL.

General effect of Music on the school—Sympathy as an educative agent—Sympathy and simultaneity contrasted (*the simultaneous system*)—Singing a moral and religious agency—Effect on the children—Method of teaching singing.

Music is much more to the elementary school than the ornament is to the capital of a shaft. It has itself a substantial duty to perform in the structure of the edifice. Under its influence the disjointed fragments of education take compact and harmonious shape in the growing minds of the pupils.

Sympathy of numbers is far too important an agent in the elementary school to be omitted from the calculations of the teacher when estimating the forces which he can bring into operation for the attainment of his ends. The multitude of his pupils, which at first is a source of so much perplexity and difficulty, itself gives birth to a remedy for the evil it causes; for the perplexity and difficulty to which numbers give rise are more than counterbalanced by the compensation which sympathy yields,—a compensation sufficient, when turned to full

account, to transform an apparent disadvantage into an auxiliary. The force with which a sentiment is felt increases by the help of numbers beyond our power to calculate: it seems to return to each individual justified by being shared, and intensified by being expressed. Hence both men and children readily respond either for good or evil to mass-management. The teacher, accordingly, cannot afford to ignore so potent an instrument of power. Even in purely intellectual matters, sympathy is a great auxiliary; but in all that concerns sentiment and emotion it is all-powerful. And precisely in the degree to which a teacher can import moral and emotional elements into his manner of giving intellectual lessons, will he be able in this department of his work to calculate on the co-operation of sympathy, his best ally.

“The sympathetic teaching of intellectual subjects, such as reading, writing, geography, and arithmetic, runs to seed in what is called the “simultaneous method,” which is no method at all, but merely a device or expedient facilitating the application of a method. This expedient is still popular in many districts of England, in the French army, and in America, but there is in Scotland too deep an understanding of the real purpose of education to admit of its ever obtaining a strong hold. It puts forward two pleas for adoption, and both plausible. It claims to excite the attention of all as one, and thus give every child in a class of twenty the benefit of twenty questionings, which, on any

other plan, would reach him only once ; and, secondly, it claims to diffuse the knowledge conveyed, by making all the pupils think and utter the same thing at the same time. Even if the first claim were well founded, it would be a confession of weakness on the part of the teacher. A good teacher has no difficulty in sustaining the attention of all the pupils of a class, without swamping the individuals that compose it. Should he occasionally, from temporary or accidental causes, fail in his efforts to command attention, he has at least the satisfaction of knowing that the expedients he employs do not hold out a continual inducement to his pupils to resign their intellectual independence, and to seem to know what they do not. To conduct a class in such a way that all shall benefit by what each says or does, is, certainly, the first essential of class-teaching : to evade the difficulty by the use of an expedient which does not guarantee the end sought, is to admit incapacity and to indulge indolence. The greater exertion required from the teacher who encounters and overcomes the difficulty of fixing the minds of his class on a common object, is well rewarded by the results visible in his pupils, and above all by the knowledge that he is not sacrificing their mental discipline to his own ease, or to a fallacious semblance of efficiency. A good teacher knows that no discipline can be real which is not individual, and he declines to adopt expedients which throw a false glare of success over school-work, while defeating the true ends of education. The second claim made by the simulta-

neous device is based on a misunderstanding of the nature and operation of sympathy. Sympathy is really efficacious in the acquisition of intellectual subjects only in so far as it is a *moral* agency. The excitement and vivacity which a teacher can produce by conducting his class in a vivid and interesting manner, the desire to respond with intelligence, if not with knowledge, which he is able to awaken, are intensified by being shared, and unquestionably tend in a remarkable degree to quicken and invigorate the understandings of the pupils. In *this* direction the teacher calls for and expects the co-operation of sympathy in his earnest efforts to exercise and expand the individual intellects before him. But the simultaneous utterance of a reply to a question is the very reverse of this sympathetic process. Sympathy, in fact, is an organic, simultaneity a mechanical, act; and to the extent to which the latter is mechanical, does it tend to establish routine, and to degrade the whole work of the school, converting both pupils and master into machines.

Leaving this device, which perhaps scarcely merits serious consideration, we have only to pass from the intellectual in education to the moral to find simultaneity and sympathy almost convertible terms. The affections, the sentiments, and the emotions of children are most powerfully influenced when the teaching, addressed to all, receives a common and united response. The more skilfully the appeals made to the consciences and feelings of the young call to their help

the common conscience and the common feeling of all, the more deep and lasting will they be in their effect. Hence the moral and religious value of Music in the primary school.

It is on the fact that it is a direct moral and religious agency that Music (by which is meant mass and part singing from notation) rests its claim to rank first among the subsidiary subjects of instruction. The united utterance of a common resolution of perseverance, heroism, love of truth and honesty, or of a common sentiment of worship, gratitude, or purity, in song suited to the capacities of children's minds and to the powers of children's voices, devotes the young hearts which pour forth the melody to the cause of morality and religion. The utterance of the song is, in some sense, a public vow of self-devotion to the thought which it expresses. The harmony of the singers falls back on the ear and seems to reiterate the sentiment with which the music has been associated, in accents pleasing and insinuating, not harsh and preceptive. The morality and religion of song thus drop gently, and without the parade of formal teaching, into the heart of the child, and in this form they are welcome.

But Music is not only in itself a direct moral agency and a medium for direct moral teaching; it is also the best auxiliary to the other moral and religious instruction of the school, because it *repeats* what has been already conveyed in a dogmatic or illustrative form, and

it does so with melodious and grateful associations, which suggest, if they do not reveal, the inner harmony of the spiritual life. Nay more, may we not say that the *'musical'* utterance of a sentiment suggests to the young mind the fundamental union of goodness, truth, and beauty—an union dimly apprehended, it may be, but perhaps none the less deeply felt? If this be so, there are the beginnings of a true culture in school-music.

Nor are these the only claims of Music on the primary teacher: singing is natural to man, and while affording a healthy outlet to the emotions of childhood, it refreshes and invigorates the physical frame. In this way it becomes in the schoolroom an economiser of time and a supporter of discipline. It may be compared to an engine constructed with a view to charge the general body with fresh vitality, and so from time to time to renew the sympathy of the school.

We must not suppose that either the moral or the physical influence of Music on children is different in kind, though it may be less in degree, than its influence on the adult. That influence has been so aptly described by Bishop Beveridge, that I may not unfitly quote the words here:—

“That which I have found,” he says, “the best recreation both to my mind and body, whensoever either of them stands in need of it, is music, which exercises at once both my body and soul, especially when I play myself; for then, methinks, the same motion that my hand makes upon the instrument, the instrument

makes upon my heart. It calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after-business, but fills my heart at the present with pure and useful thoughts; so that, when the music sounds the sweetest in my ears, truth commonly flows the clearest in my mind. And hence it is that I find my soul is become more harmonious by being accustomed so much to harmony, and adverse to all manners of discord, so that the least jarring sounds, either in notes or words, seem very harsh and unpleasant to me."

On the *method* of teaching singing from notation, it is not necessary to say much, because success in this subject depends entirely on the spirit in which it is taught. In the earlier stages the child will, of course, be taught by imitation and without notes; in the more advanced, notation will be introduced, and ultimately part-singing. We think, however, every teacher should seriously ask himself this question with respect to method: Is not instruction based on the ordinary notation more likely than any other to give the pupil that *kind* of musical knowledge and capacity which will enable and induce him to carry the power which he may acquire, out of the schoolroom into the family and the church, and thus lead him to continue and propagate the sweetening and elevating influence under which he himself has been happily brought? If so, the ordinary notation seems to me to be preferable to the tonic sol-fa, and men of experience say that it is not more difficult of acquisition. However this may be, it is certain that the teacher who takes up this important instrument of discipline and instruction with intelligence and cordiality, will not go far astray,

if he steadily subordinate his method and his purpose to the moral and æsthetic ends which the subject is intended to subserve.*

At the risk of repetition, let me, in conclusion, say that, even where Music is pretty successfully taught, its relation to the general routine of the school, and its powerful moral and religious influence in the formation of character, are not yet properly understood. If the pupils can exhibit a song or two, the master too often thinks his work in this department is done. This is a great error. The function of Music is to lighten the labour, cheer the spirits, intensify the sympathy, and instruct the hearts of the children, and, more than this, to harmonise the whole work of the school. Music ought, therefore, like the spirit of religion itself, to permeate the labour of the day. If it did so, it would not fail, while powerfully promoting the ultimate purpose of the school, to sweeten the temper and promote the vivacity of both teacher and taught.

* On this point, and indeed on every other connected with school-keeping, we would refer the teacher to Currie's "Common School Education," a work which every teacher ought to have in his library.

2. GEOGRAPHY, AND THE METHOD OF TEACHING IT.

Chief error in teaching Geography—Practical purpose of teaching Geography—Theoretical purpose—The two harmonise—Indirect uses of Geography—Method of teaching Geography

When Geography is taught in an elementary school, the most common error is attempting too much. Every inspector of schools must have endured, with such patience as he was endowed with, the exhibition of a detailed knowledge of Russia, Germany, and Thibet, side by side with utter ignorance of the course which a vessel would take on its way from London to Sydney, or of the character and products of our native country. This arises from no want of energy and assiduity in teacher and pupil, for it is often the superabundant supply of these qualities which runs into such grotesque forms. The reply to a mild suggestion that the children might be more profitably employed, generally is, that they have already "gone over" Great Britain and Europe; to which the rejoinder that they require to retrace the ground from which their footsteps have been so quickly obliterated, remains unanswered.

In this, as in other subjects, the error arises from the neglect to define the purpose, the limits, and the method of the subject to be taught.

The purpose of teaching Geography in the primary school is to give the pupil a general knowledge of the configuration of the earth, the leading nations which

occupy it, their chief industrial products as these are determined by climate and physical conformation, and the relation in which Britain stands to the rest of the world in the matter of exports and imports. Our own country should be at once the starting-point and terminus of the whole geographical journey. A much fuller knowledge of Great Britain and her Colonies should consequently be given than of other regions ; but to build on this special knowledge, and without the broad basis furnished by general geography, would be to exclude the pupil from all elements of comparison, to confirm him in his national prejudice, isolation, and stolidity, and to deprive geography of its peculiar educative power.

Theoretically viewed, the educative function of Geography is the antithesis of Arithmetic and Grammar—being *extensive*, while the functions of the latter are *intensive*. It gives intellectual breadth, adds to the stock of facts in their relation to causes, expands the moral sympathies, and tends to moderate rash judgments. Accordingly, the effect of Geography, thus theoretically estimated, is both moral and intellectual, and contributes as directly as mere information can, to the ultimate end of the schoolmaster's labours—the formation of character. It has also this peculiarity : it is the easiest of all exercises in the perception of the connection of cause and effect ; for both causes and effects are, in the region of Geography, visible and palpable. Its lessons, moreover, are capable of daily

application by the child to the phenomena by which he is surrounded, and are in this way fruitful of discipline outside the school. To substitute for this admirable exercise the names of the places in each country where men most congregate, and of the large mountains and streams, is to convert a subject of instruction which is a living organism into an exanimate corpse. No process could be more ingeniously devised for eliminating the rubbish from an important study, and presenting that rubbish to the pupil in the abused name of the subject of which it is the mere accident. This is not "practical" teaching as opposed to "theoretical;" for by no method of teaching the science could it be more effectively exhausted of all practical elements. The real significance of geographical knowledge, in the case of the peasant and the operative, is its tendency to give breadth, to store the mind with those larger facts regarding the earth and man which, when learned, lie quietly in the mind, germinate there, and contribute to that unconscious growth to which every man owes more than to the conscious steps of his onward progress.

To attain the "practical" purpose of school geography, as we understand it, is to attain these very high results; and thus it is that in this as in other subjects of elementary instruction, the theoretic and practical purposes of education become identical.

In elementary education the sphere of the intellectual and moral vision is so crowded with objects, and every separate subject is so overcharged with meaning

and variety to the opening mind, and the temptation to dissipate the attention and thereby to subvert sound intellectual discipline is so strong, as to require that the teacher exercise constant vigilance. An infinite multiplicity of forms and facts besets the fresh young brain from morning till night, and makes its natural life fragmentary and ineffective. To correct this is a portion of the teacher's task. The work of the school, accordingly (and this applies to every stage of education), is an *artificial* work. It rests on the method of Nature and obeys it; but it is the intrusion of the hand of man for the purpose of making a wiser and a better and more efficient man than would otherwise grow. Till the power of a sustained act of will directed towards some definite object is supposed to be developed, we rightly leave the child almost wholly to Nature, our training being negative rather than positive; but when the time comes for education proper (which is discipline) to begin, our business is to direct his powers into fixed channels, with a view to fixed ends. Hence the great importance in education of narrowing the attention of pupils to the subject immediately and directly in hand, and of checking all discursive talk, under whatever specious guise it may be introduced. In teaching Geography, however, the teacher may find an outlet for the discursive tendency which also has an important part to play in education, and a legitimate occasion for giving "general information," and for exercising the general intelligence. In this subject he may indulge

himself and his pupils in being deliberately discursive and conversational.

Nor are the uses of Industrial Geography exhausted by the wide range which we have already given to the educative functions of this branch. For, this is the true characteristic of a right purpose pursued by a right method,—that it is fruitful in its disciplinary effects beyond our immediate capacity to perceive. And we have but to advert to the manifest support which Geography rightly taught gives to Economic Arithmetic, to an intelligent apprehension of the Reading lessons, and to the economic moral teaching which falls to be considered in the sequel, to appreciate its educational value in the elementary school, and in promoting the intelligence of the pupil.

Method.—There is no school subject in which the end so clearly points out the way and means as it does in the case of Geography. The knowledge to be acquired is real as opposed to formal, and from the first step to the last of the process of acquisition, reality is the principal consideration. The first notions of Geography must not be given from a map, which is only the representation of a reality, and, from the necessity of the case, a singularly bad one; but from the solid earth itself. The schoolroom and the parish constitute the microcosm in which all geography is visible, and are for the child the measure of the world. In this, above all subjects, the teacher ought to start conversationally from the point

which the child has himself unconsciously attained, and from his circumscribed point of view. Indeed, this is one essential fact in the art of educating,—that a child or man can truly know a thing only in so far as the knowledge is a living growth out of what is already known. A learner may stock his memory to any extent with propositions disjointed, or even logically connected, but they can be to him nothing save a memory exercise, unless they have been successfully grafted into the main stock; for education is an organic, not a mechanical process. The first lesson in Geography accordingly ought to be an analysis of the general and vague notion which the child has of his own parish. Its plains, hills, streams, its arable and pastoral soil, its mines, quarries, manufactures, if it have them, furnish an epitome of the whole round of industrial geography. It is melancholy to see a teacher labouring, with the help of a text-book and a map, to convey to the child the notion of a lake, a river, a gulf, and an island, when these are all to be seen outside the school-door, if not in good weather, at least in bad; just as we have seen a teacher striving drowsily to make a class of fifteen understand the morphology of a plant as explained by some unskillful hand in a reading lesson, careless and unconscious of the convolvulus and fuchsia bending through the open window into the room.

An analysis of the parish and instruction in the cardinal points, the children making their own observations

at noon, leads to the drawing of a rude map of the parish on the black-board, to be afterwards delightedly copied on the slates.

This done, the neighbouring parishes and the county lead by easy steps to the general (quite general) industrial geography of Britain.

The pupil is now to be told that big as Britain is to him, it is a mere corner of the earth. His imagination will thus gradually expand until he begins to have some notion of the magnitude of the earth in which he lives, and of the multitude of its people.

A globe should then be set before him, the roundness of the planet taught, if not explained, and the ten great divisions of land and water, and their relative positions thoroughly acquired.

A wall-map of the world may then for the first time be unfolded, and the leading countries in the different quarters of the globe, a few of the principal mountain-ranges and towns, and the staple industry of each country, with the name of the inhabitants, taught.

Then should follow an inquiry into the *causes* which determine the localisation of the different industries, an exposition of the interdependence of nations, and much time should be spent over imaginary travelling with merchant-ships from one port to another. If Geography be not pushed into undue prominence in the school-work, we see in what we have sketched at least two and a half years' work.

Lastly should follow a more minute account of

Britain and its industrial relation to other nations, especially to its own colonies.* The practice of map-drawing on the slate, however rude (for it is the attempt, not the success, that teaches), should accompany these instructions as an auxiliary to the general method. Thus every step of the process towards the limited and practical end of geographical teaching is itself thoroughly practical, and the map does not divert too much the attention of the pupil from that which it badly represents, or subvert the sense of the reality† and substance of the things and places about which he learns.†

To sum up, with reference to much of the ground traversed in this volume, we would succinctly say,—The purpose of teaching Reading is to give the pupil the power of reading intelligently and intelligibly, and the right method may be signalised as the *Educative* method: the purpose of school Arithmetic is Economic, and the method the *Natural* or *Concrete* method: the purpose of Geographical teaching is Industrial Geography, and the method is the *Real* method.

* The particular geography of Palestine should be taught in connection with Bible reading.

† The best way of testing the practical, and therefore the educative, character of geographical teaching, is to take the 'Times' advertisements of sailings, and make the pupils follow the vessels to their destination, and explain why it is that they go to these places.

Note on Geography.

When Physical Geography is taught, it is almost always taught as a special and advanced department of study. Now, this is entirely to mistake its proper uses in the elementary school. The Physical Geography of the school, as distinct from the science of Physical Geography, is such an account of a country, its position, configuration, soil, and climate, as explains its industries and its people. The very first steps in geographical instruction, therefore, should associate the county or country which is the subject of the lesson with these facts, as being the things mainly worth knowing. Around geographical teaching, so conceived, will naturally gather all that "general information" which the school ought to give, but which might be irrelevant in connection with any other lesson, and might tend to encourage too discursive a style of teaching.

To the apology so frequently made that there is no time for map-drawing, the reply is sufficient that the best schools find time. But if it be desired to avoid the unfavourable criticism on the school organisation which is implied in such a reply, the teacher may safely be told to substitute slate map-drawing for one of his oral lessons. The slightest reflection will convince any man that a single attempt (succeeding in the attempt is a matter of secondary moment) to outline a wall-map of England or Scotland on the slate will do more to fix in the pupil's mind the shape of the country and the relative localities of the principal rivers and towns than four or five oral lessons.

Map-drawing furnishes a fresh illustration of the truth more than once adverted to in the course of this volume—namely, that the best method of teaching any subject is, if the most philosophic, then also the most practical; if the most sound, then also the most sure and rapid; if that which extracts out of the particular subject to which it is applied the highest discipline which it affords, then also that which contributes, over and above all this, to the general discipline of the mind in a manner not always at first view obvious. For even in this humble exercise we have all the character-

istics which we have enumerated, and the *further* benefit of a discipline of the eye in accuracy of perception, of the hand in neatness and cleanness of execution, and also, to some extent, a training of the sense of the fit, the harmonious, and the lower forms of the beautiful. Teaching the right subject in a right *manner*, according to right methods, and with right aims, is in truth a great art, fruitful in more important results than even those men, whose life-craft it is, imagine.

3. ON DRAWING.

Drawing, in the elementary school, means, or ought to mean, the art of representing, from the round, common objects in outline. If the subject be kept in proper subordination, more than this is unattainable, save by the few pupils who, having a natural talent for form, prosecute the art for their own pleasure as well as possible profit. All such exhibitions of special inborn talent it is the teacher's duty to encourage, taking care, however, that he does not allow his satisfaction in the few to moderate his anxiety for the many. There is no artistic training in school-drawing, as above defined. That is possible only through the imitation of beautiful forms, which, moreover, are imitated *because they are beautiful*. To this a few may, in peculiarly favourable circumstances, almost reach ; but all attempts to introduce drawing into elementary schools, on the æsthetic footing, have been and will be futile, except under peculiarly favourable circumstances. The limitations

under which the teacher works, and the exigencies of the time-table, settle this point beyond all question. Art, as such, can find a place only by superseding some more important subject ; and even then, it will generally cease to be art-training before it finds its way out of the fingers of the pupils. To draw on the slate mathematical figures, cups and saucers, then maps, and chairs and tables, and finally, and above all, leaves and flowers,—this sums up all that can be accomplished in the elementary school. This amount of instruction in drawing may always be attempted by a teacher possessing such rare powers of organisation as to extract out of the lighter subjects of instruction relaxation for the pupil, thereby ultimately saving time while bringing into play a new disciplinary agent. And a disciplinary agent of no mean significance Drawing is. For all our observation from infancy upwards is a continual process of outlining an object or part of an object from other objects or parts. The greater or less success with which this is done, indicates the greater or less accuracy of the observing powers, though not necessarily their activity. To bring these powers out into a more conscious exercise by encouraging attempts to reproduce external forms as outlined by the eye, is an exercise tending powerfully to cultivate clearness, precision, and truth of intellect.

The nature of the discipline which Drawing affords fixes the time of its introduction into the school-work. It belongs to the infant and initiatory classes mainly,

and only partially to the more advanced classes. Self-evident as this is, masters continually invert the order of its appearance on the school stage, and treat it as an "accomplishment," and teach it to a select few.

Whether the teacher be able to introduce this important discipline into his school or not, he himself is certainly only half equipped for his task as an examiner and illustrator of lessons, if he has not the power of appealing to the understanding through the eye whenever the nature of the lesson makes this desirable. •

4. GRAMMAR.

Method of Teaching Grammar.

The nature and aim of Grammar, as a discipline and an acquirement, contain implicitly the method of teaching it. A few explicit words on the steps of the process, however, will not be superfluous.

Grammar is of little utility in the primary school, we have said (p. 39), except in so far as it is approached from the syntactical point of view, with distinct reference to the ultimate objects,—sentence-analysis and sentence-construction. The whole of grammar, accordingly, starts from the idea of the simple sentence—subject and predicate. Until the child is able to comprehend this, he can make little real progress in grammar. Copying from his lesson-book, reading, the habit of accurate speak-

ing when answering questions, and dictation exercises, will meanwhile accustom his eye and ear and tongue to the difference between grammatical and ungrammatical expression. He will not be allowed to trespass beyond the limit of this imitative grammar into the field of analysis, until he is able to understand and apply the fundamental proposition of the whole science (if so it may be called)—namely, “a simple thought as well as its corresponding proposition consists of a subject and a predicate.” The predicates, which require an object for their completion, will be easily learned, and, with this, the opposition of subject and object, the fact of the subjective or nominative case, the agreement of the nominative and verb, and the government of the objective case by transitive predicates. This method is further justified by the fact that the analysis of the simple proposition lays the basis of Composition as well as of Grammar, and that it involves an amount of grammatical knowledge far exceeding what is usually attained in the whole present course of grammatical instruction in primary schools.

In taking this first and all-important step, the knowledge of the noun and verb, and of number, is inevitably acquired. A slight extension of the elements of the sentence—for example, the extension of “*The dog eats his dinner*” into “*The black dog greedily eats his cold dinner,*” and so forth—introduces the various parts of speech and the three persons, and thus gives the pupil a knowledge of the classification of individual words from

the point of view of syntax, and of their organic connection with other words. He sees that it is *this organic connection* which determines their names and characters, and begins to comprehend grammar as the formal exposition of a sentence, and as furnishing the rules of sentence-making.

Sentence-making, or Composition, will then be begun by the exercise of constructing simple sentences out of words supplied to the pupil; an exercise very valuable in its relations to grammar, because it furnishes constantly recurring examples of the right and wrong in speech and writing. This initiatory exercise having been sufficiently practised, the pupil cannot afford to ring many changes on the technicalities and ingenuities of sentence-building but must plunge at once into the writing of short accounts of what he has seen or heard or read. The teacher will read to his pupils an anecdote or biography, or it may be the description of a country, an animal, or a mechanical process, and call on them to reproduce it grammatically on their slates in their own words. This exercise in *précis*-writing having been corrected, will be produced again on paper as a home exercise. Steady practice of the kind thus briefly indicated will, in a wonderfully short space of time, secure* results which will surprise those who have never had experience of the capacity of boys in this direction when their intelligence has been already cultivated by means

* As they have secured in a large number of the schools in the north of Scotland.

of sufficiently various, instructive, and disciplinary matter in the course of their reading lessons, and when they have overcome those obstacles of writing and spelling which properly belong to an earlier period of school-work.

Note on Grammar.

The principal defect found in the teaching of Grammar in schools, is want of accuracy and precision. This defect manifestly vitiates the whole teaching, and renders the subject worse than useless.

The importance of Grammar for boys and girls lies in this, that it is a valuable exercise of mind in the making of verbal distinctions, and therefore cultivates the power of distinguishing in general; and above all, of distinguishing between things which are objects of reflection (notional), and not merely of external observation.

If the distinctions made cross each other, or are vague and indefinite, parsing is an illusion. Grammatical teaching can have only three possible objects in a parochial school—the formal discipline of the intellect, the more thorough understanding of reading lessons, or the art of composition. The first is not only not promoted, it is unquestionably retarded, by looseness of definition or the slurring over of difficulties; the second and third are not to be attained by mere parsing, unless it take the form of analysis, and be supported by actual practice in the art of constructing sentences and paragraphs.

Merely “fair” results in a subject of this kind are of little practical value, disciplinary or other. Hence the opinion stated in a former part of this volume, that systematic grammatical teaching should be postponed till after the pupil has attained the age of eleven, except so much of it as is necessary to throw light on the understanding, speaking, and writing of sentences. For

this purpose syntactical rules, declensions, &c., are quite unnecessary. The names of the parts of speech are perhaps required in order to abbreviate explanations and references, but beyond these the essential knowledge is a knowledge of the elements of a sentence, and of the relationship of principal and subordinate clauses. All of analysis that it is necessary to teach at this stage may be composed in four or five propositions. The chief requirements are the application of a limited amount of knowledge to the reading lessons and to practice in oral and written sentence-making.

When pupils remain at school *beyond* the age of eleven, a portion of the time cannot be better spent than in parsing, based on sentence-analysis. But in connection with this, and as a further indication of the prior claims of Elementary Composition (or Practical Grammar), we can confidently assert that we never yet found thorough and thoughtful parsing which was not based either on some knowledge of Latin, or on training in the analysis of sentences.

In teaching sentence-analysis, masters are apt to make the great error (the error which pervades almost every department of instruction) of attempting too much, and thereby securing showy quantity instead of thoroughly good quality. The point to keep in view is this, that the sole object of all grammatical analysis as such, and apart from its practical object—composition—is to enable the pupil to perceive the connection and interdependence of the words and clauses of a sentence, and through this (but unconsciously), of thought. The importance of grammar in this respect, when it is properly taught, is pointed out in the following extract from the report of a visit to a school:—

. . . "An examination on the syntax of a piece of poetry which was selected revealed the intimate connection which subsists between grammatical teaching (in the sense of elementary analysis) and the comprehension of everything said or written which goes beyond a mere repetition of ordinary peasant talk. If boys have not been trained to the detection of the syntactical relation of the words and clauses of sentences, it is evident that—

except where there is a naturally strong intellect, or that cultivation in language and thought which the children of the educated classes unconsciously absorb from day to day—they will utterly fail to find their way through either prose or poetry the construction of which is in the least degree involved. This is nearly equivalent to saying that they will fail to understand the works of our best authors."

To avoid the facile descent to rote-work, which belongs to the subject of grammar as much as to any other, although the very conditions of its existence would seem to render rote impossible, pupils should always be required, when parsing, to give in full the definitions and rules which they are presumed to be applying. The master should never assume that they know the "why" of the statements which they so glibly utter. English sentences should be parsed and construed precisely like Latin, in so far as practicable.

Composition.—Many schoolmasters in the north of Scotland have of late years acquired the habit of training their highest classes to a kind of *précis*-writing on the slate. This exercise should be much encouraged, because it is of great disciplinary and practical value in itself, and at the same time furnishes a standard by which the master may safely measure many of the results of his labours. Grammar, spelling, writing, and general intelligence, are all tested by the power of composing an independent account of the lesson of the day, or of a story read aloud by the master. Moreover, by keeping steadily in view this final practical result—the power of Composition—the teacher will be guided as to what he should or should not do in the years of teaching which must precede the attainment of it.

Although the subject of Composition now receives considerable attention, some teachers curiously, we had almost said ingeniously, fail, even with the best intentions, to produce any facility in the art worthy of the labour they bestow on it. This comes of the omission to *organise* the course of instruction. As soon as the pupils can write fairly from dictation, the teacher at once plunges into narrative composition. He will find the progress made by his

pupils much more intelligent, as well as more rapid and assured, if he spend two preliminary months in exercising them in the construction of single sentences, simple and complex, writing on the black-board the words which are to enter into these sentences. By this kind of exercise alone can the boy learn to know what is, and what is not, a sentence. When he knows this and can apply his knowledge, but not till then, he may be required to write an account of his lesson or of some tale read to him. Meanwhile the habit of *oral composition*, already spoken of in connection with examination on the lesson of the day, may be formed.

5. HISTORY.

To the young man whose mind is already disciplined by severe scholastic pursuits, no subject will so readily yield all the elements of moral culture as History. To the schoolboy, on the other hand, it is of value only in so far as it brings to his knowledge wonderful deeds done in the discharge of patriotism and duty. In all other respects it is utterly barren of good results, and involves a futile expenditure of valuable school-time. A dim outline of royal genealogies, of dates, the intervals between which are full of plottings and counterplottings, and of facts which, however capable of interpretation by the matured capacity, are, to the raw experience of the child or the boy, little more than an exhibition of the worst passions that afflict humanity, and all these epitomised into small compass and only partially and fragmentarily acquired—such is school history. It seems to us, therefore, that the reading of History in the primary

school is little better than an abuse of time. And when we further consider that this subject, so fruitless of good results, obtrudes itself into a region which ought to be sacred to the varied culture, literary and scientific, to which exercise in advanced reading and writing ought to be made subservient, it cannot be too much discouraged. The thing chiefly to be regretted is that teachers, otherwise intelligent and earnest in the discharge of their duty, should be led astray by the mere semblance of solid instruction which is yielded by bald historical records.

The proper place of History in the primary school is in the library. The children will require little encouragement to read it if it be written in a style to suit their age, and they will always welcome gladly a public reading of the narrative of some great event by the master himself, as an occasional reward of good conduct, or as a relief from the tedium of the day's routine.

IV. ORGANISATION OF THE SCHOOL.

Classification—Time-Tables.

To teach, on the average, four subjects to each of sixty or eighty children, of different ages and of different stages of progress, within five hours, is a task which, at the first glance, seems to be almost impracticable and is always difficult. It is necessary to devise expedients for overcoming the difficulty. To apply these expedients is to organise. It is as a means of getting through his *own* share of daily school-work that the teacher first finds himself compelled to betake himself to organisation; and all the most serious errors still prevalent in the organising of schools flow from the pertinacity with which the teacher persists in looking at organisation from this his original point of view. The true object of organisation is to secure that the pupils get through *their* work, not that the teacher gets through *his*. The subject in its details must be looked at from first to last in its relation to the pupil's necessity, not the master's. Each child of the sixty has a certain amount of reading, writing, arithmetic, &c., to acquire before the hour of dismissal. In acquiring it he will of course receive the

help of the master, who has already determined the nature and extent of the work to be done; but it is the pupil who has to *acquire* it, not the master who has to *instil* it. The teacher must, it is true, during the day come into direct personal contact with every pupil on each subject of study, test his work, clear up his difficulties, confirm his knowledge, and, above all, open up the way to the next step of his progress. This it is his duty to do: it constitutes his *direct* teaching. But direct teaching is a small part of his work in respect of quantity, though it is presumed to be the highest in respect of quality. The *indirect* personal teaching which is effected through organisation, by means of which he arranges and directs the independent activity of the children in the attainment of the day's task, is a matter of perhaps more importance than the quality of the direct teaching, to the success of the school.

Questions of organisation constantly tend to become questions of Discipline, which, however, is a distinct and higher agency. The objects of organisation are attained when the arrangements for the working of the whole school as one class or one pupil are completed. The machine being thus finished in all its parts, the discovery and application of the motive power has next to be considered.

The first step in organisation is to reduce the number of individuals to be operated upon, by grouping them into homogeneous masses,—in other words, to classify. The theoretical perfection of classification is the arrange-

ment of the pupils into groups, each individual of which is precisely at the same stage of mental development and acquired knowledge. As this, however, is impracticable, and as an equal amount of acquisition in respect of certain technical accomplishments, such as reading, writing, and arithmetic, is indispensable—and this irrespectively of the general capacity of the pupil,—acquired knowledge necessarily becomes the sole basis of classification. Nor is acquired knowledge altogether an inadequate test of the development of the pupil's mental power. In the rough, it may be said that boys having a similar knowledge of reading are at a similar stage of development. Reading, accordingly, affords on the whole the best basis of classification.

A master will generally find that where the children do not exceed eleven years of age, five groups, the lowest being subdivided, will suffice. Each of these five classes has to learn and to be taught a portion of four subjects, on an average, within five hours. Now, what the master has in the first place to arrange is the order and times of learning. Having divided the time of the whole school into sections of fifteen minutes each, his next duty is to provide for the occupation of each group during every section of the time with such a succession of work as shall, by its variety, prevent too continuous a strain on the pupil's mind. To do this is to construct a time-table. This must be constructed by the master from the point of view that he is the director of a machine rather than a teacher. He must know what each portion of his machine is capable of doing, what it ought

to do, and he must arrange for its doing it. If a teacher cannot tell what each group, and each pupil in the group, ought to be doing at any one point of time in the course of the school-day, and if he cannot tell at the end of the day how much or how little has been done, his school is not thoroughly taught. Let him keep in mind that it is the arranging of the work and the directing of the powers of *his pupils* which is his first and main duty. Effective instruction and discipline are possible only when the pupil does by far the larger share of the work.

The machine being thus constructed and set in motion, the school is organised. The chaotic materials which lay to the teacher's hand are built up into a harmonious whole, having a meaning and a purpose. We have called the organised school a machine: it ought rather to be called a living body, the various limbs of which are inspired by one central purpose, and dependent on one regulating head.

The words "Classification" and "Time-table" sum up the whole of organisation. The extent to which each group is brought into immediate personal contact with the teacher depends on the relation which the numbers taught bear to the teaching power, and on the master's skill in multiplying his presence. An average attendance of sixty gives quite as large a school as ought to be attempted single-handed. The further duty of the teacher, as distinct from an organiser and the originator of an organisation, falls to be considered under the head of School Discipline.

NOTE ON ORGANISATION.

The most practical supplement to the above remarks will be a Specimen Time-Table.

Daily Time-Table for a School with an average attendance of 60.

FORENOON.

| HOURLS. | CLASS I. | CLASS II. | CLASS III. | CLASS IV. | CLASS V. | CLASS VI. |
|----------------|---|---|--|--|--|--|
| 10 to 10.25 | Not assembled. | Not assembled. | Preparing. | Preparing. | Religious lesson. Preparing reading lesson. | Religious lesson. Preparing reading lesson. |
| 10.25 to 10.40 | | | | | | |
| | Oral religious lesson. | Oral religious lesson. | Writing from dictation under a monitor a verse of the New Testament. | Writing from dictation under a monitor a verse of the New Testament. | | |
| 10.40 to 11 | Preparing. | Preparing. | Religious lesson. | Religious lesson. | Preparing reading lesson. | Preparing reading lesson. |
| 11 to 11.20 | Copying letters and words on slate. | Copying letters and words on slate | Reading lesson under the master | Copying out on slate the difficult words of the day's lesson. | Writing. | Writing. |
| 11.20 to 11.40 | Reading lesson under master. | Reading lesson under monitor. | Slate exercise on the lesson. | Arithmetic. | Arithmetic. | Arithmetic. |
| 11.40 to 12 | Making figures on slate from black-board. | Making figures on slate from black-board. | Arithmetic. | Reading lesson under master. | Arithmetic. | Arithmetic. |
| 12 to 12.15 | Reading lesson under monitor. | Reading lesson under master. | Dismiss. | Dismiss | Dismiss. | Dismiss. |
| 12.15 to 12.40 | Dismiss till 2 p.m. | Dismiss till 2 p.m. | Writing, a monitor overlooking. | Writing, a monitor overlooking. | Writing, a monitor overlooking. | Reading lesson under master. |
| 12.45 to 1 | | | Dictation under a monitor. | Dictation under a monitor | Reading lesson under master. | Slate exercise on reading lesson. |

AFTERNOON.

| HOURS. | CLASS I. | CLASS II. | CLASS III. | CLASS IV. | CLASS V. | CLASS VI. |
|--------------|------------------------------------|------------------------------------|---|---|--|--|
| 2 to 2.20 | Preparing. | Preparing. | Lesson in arithmetic by master. | Reading lesson under monitor. | Preparing reading lesson. | Preparing reading lesson. |
| 2.20 to 2.40 | Lesson from master.* | Copying on slate from black-board. | Preparing reading lesson. | Arithmetic. | Dictation, under monitor, alternated with geography. | Composition, or slate exercise on lesson. |
| 2.40 to 3 | Copying on slate from black-board. | Reading lesson under master. | Copying a few lines from reading lesson on the slate. | Copying a few lines from reading lesson on the slate. | Arithmetic. | Arithmetic. |
| 3 to 3.15 | MUSIC. | | | | | |
| 3.15 to 3.40 | Then dismisses Classes I. and II. | | | | | |
| 3.40 to 4 | | | Arithmetic. | Lesson in arithmetic under master. | Slate exercise on reading lesson. | Arithmetic. |
| 4 to 4.20 | | | Reading lesson under monitor. | Copying on slate. | Reading lesson under master. | Map - drawing on slate. |
| | | | Dismisses Classes III., IV., V. | | | Special exercise on the grammar and language of the reading lesson, alternated with a special lesson in the principles of arithmetic or geography. |

* Ten minutes being given twice a-week to object-lessons.

N.B.—The above Table is so constructed as to call for the assistance of a monitor for little more than two hours daily, though, in addition to this, he will be required to see that the transcribing on the slates is carefully and accurately done, and that the errors in the dictation exercises are properly corrected. This amount of aid one of the senior boys will always be ready to give in return for a free education. The work of arranging for each lesson should always be thrown on one of the boys of the class. This saves the master much trouble, and helps to train the boys to independent order. One of the advantages of a table constructed on the above principle is, that it can be worked only where there is great order, quietness, and precision in movement. There are other ways of arranging the work of the school-day, but none so far as I can see, which secures three reading lessons daily to Classes I. and II., and two reading lessons to Classes III., IV., and V., the Fifth Class being under the master's direct tuition. Latin and Mathematics, when taught in the primary school, should be taught from 9 A.M. till 10.

The teacher will of course occasionally depart from the strict order of the time-table, for the purpose of giving prominence to some special department of instruction. The direct moral instruction, for example, is presumed to be given in connection with the reading and the religious lessons ; but the occasional suspension of the work that may be due at a particular hour, for the purpose of explaining some moral duty, of enforcing some point of discipline, or exhibiting some religious truth in its practical bearing, will be frequently found necessary or desirable. Again, a whole afternoon may be devoted occasionally to singing, or to specimens of good reading given by the master himself and his best pupils.

V. SCHOOL DISCIPLINE.

Indirect Moral Teaching—Character.

•THE living machine being constructed and set in motion, its just and true action will depend on two things: the method according to which each limb is made to work, and the means taken for securing that the work is really done. The former subject has been already sufficiently considered under the general head of Methods: the consideration of the latter embraces what is somewhat vaguely called School Discipline.

School-discipline is, in the first instance, instituted for the purpose of insuring the attainment of the ends of organisation—viz., a certain quantity of appreciable work. After it has been instituted, however, it becomes at once and directly subservient to a higher end, the ultimate end of the school itself,—the formation of good habits, intellectual and moral. Not efficient *work*, but efficient *working*, is the immediate as well as the final purpose of discipline as such. In other words, discipline, quickly losing sight of its original object, contemplates chiefly the *manner* of working, and is so intent on this that it can afford almost to disregard

the results of teaching in respect of quantity of work actually accomplished. The *manner* of working is a wide and important question. It embraces obedience to school-rules as to time, place, circumstance, and style : it implies, moreover, the exercise of diligence, and the practice of accuracy and honesty. Discipline is therefore pre-eminently a moral question, and may be said to be the indirect moral teaching of the school, as it is embodied in the hourly *practice* of each member of it.

The mere obedience to school-rules however trivial, simply because they are rules and proceed from a recognised authority, is in itself a moral act ; while the practice of diligence, accuracy, and honesty contributes directly to the formation of the habit of perseverance in duty, and of that intellectual conscientiousness which contributes so largely to general integrity of mind. The formation of habits is the chief moral purpose of education ; the instilling of sound opinions, the clearing away of error, and the correcting of occasional perversity of judgment or of will, being all merely subsidiary to the constant insistence on the doing of certain duties in a certain way, with a view to the formation of a good mental habit. When those individual acts, which were originally conscious efforts of will, have been so frequently repeated that they are the result of unconscious tendency, habit is formed. And as discipline has for its direct object the individual acts, of every boy composing the school, it may be regarded as covering the whole field of moral training, as distinguished from moral teaching.

Not only so : without the practice of obedience and the other duties above enumerated; the subordinate result of a certain quantity of knowledge attained, in the various school studies is manifestly beyond the reach of teacher or pupil. It would seem, therefore, that the whole of the work of the organised school starts from discipline as its first condition, proceeds according to discipline, and finds its proper consummation in the mental effects of discipline. The technical results,—that is to say, the acquisition of a certain quantity of knowledge,—are not overlooked; nay, they are reached only in so far as discipline is effective.

We have endeavoured in previous chapters to show that procedure according to a right method of teaching and learning each subject, while it contributes to the training of the intellectual powers, is, at the same time, the most effective way of securing the largest result in respect of positive knowledge. It now appears that even sound methods will fail, if unsupported by effective discipline, and that, therefore, the cultivation of the practical morality of the school is not merely the indispensable handmaid of method, but the surest path even to technical results, while it directly promotes the ultimate aim of the school.

To treat of school-rules for the conduct of study, and of the best means of making the pupil diligent, accurate, and honest in his work, would be foreign to our present purpose. The teacher who understands the nature and purpose of discipline is never at a loss for ways and

means. These are indeed numberless. To the teacher, on the other hand, who cannot see wherein discipline really consists, and what it aims at, ways and means, expedients and devices, become mere tricks, destitute of all moral significance and purpose. Two points of detail, however—preliminaries, rather than elements, of discipline—even the wisest disciplinarian requires to be reminded of: *First*, It is necessary in intellectual instruction to confine each successive subject of study within narrow limits as to quantity and duration. If sustained attention is to be expected from children, the continuous strain of the same subject ought to be limited to fifteen minutes, except in circumstances of peculiar interest. The intervals of entire relaxation, again, ought to be frequent, however short. *Secondly*, It is necessary, in matters of morality, to avoid making demands on the powers and obedience of the young greater than they can easily respond to.

But the clearest comprehension by the teacher of the nature and purposes of discipline, the wisest elaboration of the subordinate ways and means whereby the pupils' efforts after obedience, diligence, accuracy, and honesty are to be guided and supported, may break down. Anarchy of the will and dissipation of the intellectual powers may be the sole fruits visible in the schoolroom, even where there are the best intentions and the most assiduous labour. The teacher, in other words, may fail as a disciplinarian. How is this failure to be

avoided and the reign of discipline established? By supplying motives to the pupil. • Even the rare boy who likes study for its own sake is not always disposed to study. His powers are not under such perfect control as always to submit cheerfully to the rules of time and place. Fitful exertion is the habit of the yet undisciplined mind, however well disposed for knowledge. The majority of the minds in a school have not even this disposition: at best, they study with a view to the conquest of a difficulty or the performance of a duty, both motives being generally associated. On such motives a teacher must rely, and his first duty is to facilitate the operation of them. The path must be so smoothed that the difficulty which has to be overcome may not be insuperable to the intellect, and the duty required may not be too great a strain on the moral power of the pupil. But the most potent of all motives, and one essential to the sustained and regular working of all others, is the love of the master's approbation.

To facilitate the operation of this motive in a consistent way, and irrespectively of the master's changing moods, certain fixed and public means (such as marks, which result ultimately in slight privileges or rewards) must be taken for testing and noting the successes of the pupils. The schoolmaster, however, must beware of committing the vulgar error of using the word *successes* to indicate that difficulties have been overcome. He has to do with discipline, and this has

to do both primarily and ultimately with moral training, not intellectual attainment. The consciences of children are much injured, and their desire to labour in the discharge of their school duty weakened, if not utterly extinguished, by the rough-and-ready style of estimating moral qualities according to their measurable results in intellectual acquisition. That man is a clumsy manipulator of the tender mind who does not scrupulously and anxiously distinguish between the gain in intellectual and moral habit and the coarse and more palpable profit in respect of mere knowledge. The whole purpose of this volume is to insist on the former as the ultimate aim of the primary school, and to illustrate its favourable influence on merely technical acquirement, with a view to vindicate its claim to constant, if not exclusive, consideration. To test the moral qualities by the amount of intellectual ground traversed, is as unjust as it is beside the whole higher object of education. The master, then, in distributing the great motive influence of the school,—his approbation for rules obeyed, diligence exercised, accuracy and honesty attained,—must have regard to the working, not the work. Each child whom he can ascertain to have laudably striven, must receive the meed of approbation which is his due. If a doubt exist as to there having been a *bond fide* effort, it is safer to give the pupil the benefit of it. Justice must lean to mercy's side. The master must not cover his want of time or ability to sift the moral elements of a question by assuming the

aspect and manner of supernatural penetration and sternness. Under merey there lies a kind of large justice which, in the schoolroom, is rich in moral return. The school conscience will more easily recover from undue leniency than forget groundless severity.

Many teachers seem, even in these days, to imagine that good discipline and severity of manner and language are inseparable; whereas, on the contrary, severity defeats every object of discipline. Where the painful silence of awe pervades a school, all the technical results, however high, ought to be rigidly discounted by an inspector. What amount of acquaintance with words and things can compensate for the loss of a freely-working conscience? Silence and slavish obedience do not constitute moral order. Teachers sometimes require to be reminded that there is such a thing as a seeming order, which is, in every moral sense, anarchy.

But what if a teacher finds that the motives usually successful in schools fail in his particular case to move the wills by which he is surrounded, even when aided by an organisation which makes duty plain and easy, and by methods of instruction which harmonise with the natural operations of the pupils' intellects? His rules are fair, but the pupils will not obey them; his demands on their intellects and wills are reasonable, but they decline to respond to the demand; he is ready to distribute approval and disapproval justly, but they do not care for his approbation. The answer is easy:

the master is deficient in moral power, and must at once take himself out of the school into some other more congenial sphere of work. For the praise and censure of the teacher constitute the keystone of the whole edifice of the school; and if we withdraw from these their legitimate power, discipline dissolves and organisation crumbles to pieces. The adult yields, whether he will or not, to the dispensing authority with which the visible pre-eminence of goodness or of strength invests a man: the child is a still more willing slave. For *his* subjection the mere semblance of moral superiority is enough. But it must be the moral superiority of real or apparent *strength*. To goodness and love the child responds with affection; but affection does not always prompt obedience in the undisciplined mind: on the contrary, we find affection and systematic disobedience to be not uncommonly conjoined, where no other influence supervenes. The young are not yet a law to themselves; and so constituted is the moral nature of man that children are happier when an extraneous law supplies the defect inherent in their tender age. They instinctively welcome the strength which claims their allegiance. That teacher consequently must be a very weak (though he may be a very good) man who cannot, even with the help thus amply given by the children themselves, become the source of right and wrong to his pupils,—the external and visible exponent of duty. He must be destitute of the first requisites in a teacher; namely, a sense of law dominating his own life, and an

impulse, conscious or unconscious, to communicate this sense of law to others. Law must be conspicuous in his words and acts, manifesting itself in self-control and anxious subjection to the spirit of the rules which he imposes on others; and this is the same thing as saying that he must himself have, and *visibly* have, a good habit of will. How can we expect that a man destitute of force of character should be capable of forming the character of others? Character is, in truth, as we have before said, the first necessity in the teacher: the second is, that in his efforts to bring others under the influence of law, he shall exhibit in his dealings the characteristics of law, namely, clearness, vigour, dogmatism, imperativeness, and consistency. Given a teacher so endowed, or striving, nay, only *seeming* to strive, after such endowment, and the difficulties of discipline vanish, except in so far as they are the adventitious results of faulty organisation or blundering methods.

It has been said, some pages back, that the intellectual and moral strength which each child draws from his neighbour—in other words, co-operation and sympathy—far more than counterbalance the apparently insuperable difficulties which numbers present to the teacher, when he, for the first time, enters his school: organisation turns the scale in his favour as against the tutor of one or few. Still more efficacious are numbers in the maintenance of discipline, and this because of its moral and therefore emotional character. The complicated machinery of the school is so interlaced and

interdependent, that the moral movement of any one part tends to move the rest ; and where the majority of hearts move, the minority almost involuntarily fall in with the movement, which thus becomes general.

The primary object of discipline, we have seen, is to guarantee the objects of organisation, but as this has to do with the *manner* of working, discipline becomes a moral question. It involves, in fact, the whole subject of indirect moral training, in so far as it relates to the intellectual work of the school. Further consideration of the subject shows that discipline has even a wider sweep, and that it may be defined as the means resorted to for giving practical effect to the whole of the moral as well as the intellectual instruction contemplated by the master. It thus opens up questions the most various and delicate, and is coextensive with the subject of Education itself in its higher sense. The conduct of the pupils towards each other, and towards their teacher personally, falls within its range, and this is a department of discipline which perhaps tells more largely on the formation of a good moral habit of mind than even the thorough and conscientious discharge of the day's work. The regulation of mutual intercourse, moreover, affords the only means available for correcting the evils which prevail in the homes of children, for cultivating truthfulness, and for subjecting unregulated wills to the operation of humane and Christian feeling. These and other aims of *direct* moral teaching I shall speak

of in the sequel. The best way of *enforcing* moral instruction, so as to convert precept into habit, is what we have specially to consider under the head of Discipline. This has been already partially indicated, and it is further illustrated in what follows.*

Rewards and Punishments.

. Even the schoolmaster who is powerful enough to centre the discipline of the school in his approving or disapproving word, can ill afford to dispense with the assistance which a system of rewards and punishments gives. There are some men who, having stopped short at the first step of moral analysis, set up, both in the family and the school, the calm ungenial approval, or stern disapproval, of conscience or authority as exhaustive of all legitimate motives of conduct. It is unnecessary to combat this theory in so far as it has reference to the matured mind, because our business here is only with the young. In their case assuredly, the natural tendency which all men feel to follow up their approval by communicating to the person approved some pleasure over and above the moral satisfaction which is the inner reward of having deserved well, should be gener-

* The defective view of the large objects of discipline frequently shows itself in all that has to do with the petty moralities of the schoolroom. Politeness and cleanliness are not insisted on, and the moral influence of such arrangements in the schoolroom as please the eye is generally overlooked.

ously yielded to. 'Liberality in approval, if not misplaced, generates liberality in the service of obedience. By carrying out the approval of the right act into consequences which are in themselves pleasing, the rightness of the act is established in the mind of the young in association with the agreeable. An adventitious but perfectly legitimate support is thereby provided for the yet unfashioned will.

If approval may be so signalised, it follows that disapproval also fairly claims to be supported and enforced by adventitious associations of pain. In itself disapproval is punishment, if there exists in the mind of the child regard or respect for the authority which disapproves. In such a case the sense of a link of attachment or reverence rudely snapped is often painful in the extreme—more painful than any kind of adventitious punishment. Nay, physical chastisement sometimes lessens the moral suffering in such cases, and is hailed by the culprit as a relief. Adventitious punishments consist in the further association of pain to body or mind over and above that which the act of disapprobation causes ; but, like rewards, they are to be regarded simply as accessories in the maintenance of discipline. They deepen the impression which disapproval makes on a hard or low type of mind, and thereby aid in the development of conscience : they give unmistakable and vivid expression to the authoritative moral dispensations of the master, and are valuable, if not indispensable, even to the morally strong.

But let it be observed that adventitious punishments are *only* auxiliaries. If they are allowed to become the principals instead of the subordinates in moral discipline, and to supplant the expression of disapproval, of which they are only the accidental consequences, they usurp a sovereignty which does not belong to them. As the moral power of the teacher or parent decreases, adventitious punishments always increase, and *vice versa*. Of this fact there can be no doubt, and the teacher may safely and profitably measure himself by it. A reliance on adventitious punishment invariably reveals the inherent weakness of the teacher. This reliance is avenged; for it is only by a cumulative intensity of punishments that the teacher can in such circumstances continue to maintain his supremacy, and effect even the technical objects of school-keeping. Ere long a school so governed becomes a spectacle of one rude material force, predominating, or striving to predominate, over other and lesser forces, amid the silence of rebellious fear or the confused murmurs of just resistance. A melancholy contrast this to the school governed by the scarcely conscious power of a lofty purpose and a disciplined and earnest will!

A collection of all possible punishments which attained the ends of discipline, without bearing too hard on the mind or body of the child, would be a valuable guide to the teacher and the parent. Such a collection would help to check the sin of over-severity, which will be found only as the offspring of some form of passion,—a state of

mind forbidden to the teacher by every moral consideration. That a teacher or parent should constantly exhibit judicial calmness in the presence of the wrongdoing of children is neither desirable nor necessary. Such affected superiority to natural and legitimate emotions is artificial, and, while failing of its aim in respect of the pupils, it exhausts the teacher. So long as anger is under the control of the will, it is as effective in the discipline of the school as it is natural in the ordinary relations of life. Its effectiveness, however, is in proportion to the rareness of its manifestation. It must not be expended on peccadilloes or errors, but reserved for serious and deliberate faults.

Worse than occasional passion is chronic crossness or peevishness, the most unhappy mental state of all. Peevishness is, in fact, the continuous passion of petty souls, and much more detrimental to the moral life of the school than occasional outbursts of violent wrath. It exhibits itself in a continued series of small acts of injustice. It is itself a continual act of injustice towards all within its range. Where it exists there can, of course, be no such thing as discipline, the sole object of the pupils being to avoid the fractious word, and evade the task for which there is no reward.

As over-severity is much more frequently the result of passion than of errors of judgment, the teacher has only to control his temper in order to be just in his punishments. This precaution having been taken, there is a wide field of petty inflictions open to the observant

and ingenious mind. The general rule which ought to regulate punishments is that they shall be as nearly as possible the natural consequences of the transgression. A boy who comes late is fitly punished by reproof, and being left in the schoolroom while the other boys are at play. A boy who forgets to bring his reading-book to school is justly punished by being excluded from the lesson, receiving bad marks as if for non-preparation, and being required to prosecute some isolated and disagreeable task as a substitute for the reading: a boy who tells a lie is rightly punished by being forbidden to speak; and so on.

But as many cases arise both in the family and in the school which are transgressions not in themselves, but only *because they are disobediences*, and which have therefore no *natural* consequences except the disapproval of the parent or teacher, and for which this disapproval is not a sufficient punishment, it becomes necessary to attach certain artificial penalties to such wrongdoings. And here the just and judicious teacher is often the victim of much conscientious perplexity. It is very difficult to write a catalogue of punishments suited for various cases, but some assistance may be given if we point out the general heads under which penalties may be classified. It will be found that they all fall under the two heads of Deprivation and Infliction. Punishments of deprivation have two advantages over punishments of infliction. They do not afford so easy a channel for the passion of the teacher; and they are constantly

fresh. Boys grow callous to frequent inflictions, whether of *pœnas* or the rod, but there is a perennial and ever-fresh aggravation connected with deprivation of time, or pleasures, or privileges. Punishments of infliction are either mental or corporal, according as they touch the mind or body first : but fundamentally there is no broad distinction ; for the affections of the body pain the mind, because of their association with censure, while the toil and harassment of the mind are often more painful to the body than corporal chastisement. Bad marks, ending in public disgraces, *pœnas*, exclusion from the current routine of the school, especially when supplemented by punishments of deprivation, ought, if the teacher be competent for his task, to be sufficient for all purposes of discipline, without having recourse to flagellation. *Pœnas*, however, or additional work, should not consist of the repetition or extension of the usual lessons, because this associates legitimate work with the hatefulness of a penalty.

There are occasions, however, on which the cane must be resorted to. We have no sympathy with objections to flogging, on the score of its cruelty or indignity, provided an interval elapse between the offence and the flogging. It is much more merciful, to castigate a boy than to wear his nerves to exhaustion by appeals to sentiment, affection, or duty, which minister to the vanity of the hard, and the morbidness of the gentle and sensitive. Nor is *pœna*-giving less severe in the physical pain it often causes than the

application of the taws or rod; while, when carried to extremities, as is common among masters of inexperience or of shallow moral endowment, it has the further vice of making both pupil and teacher dwell too long on an offence. Punishments should be prompt, sharp, decisive, and there end; the object being not to inflict pain but to deter from future offences, and to restore the moral equilibrium of the offender and of the offended school-conscience. This object once attained—the more expeditiously it is attained the better—no more should be heard of either offence or punishment. A teacher or parent should never bear grudges. The young interpret such exhibitions as sulkiness and injustice, and do not fail to learn the lesson for themselves. A boy should be allowed to start afresh after punishment, and without stain. There should be no dregs for a culprit to drain. For these reasons, corporal chastisement has, in extreme cases, a distinct advantage over many others which seem more merciful.

The objection that a flogging hurts a boy's self-respect is true only in this sense, that he feels that he is being treated as a person on whom physical coercion alone can have any influence. The fact that it is always associated with this indignity, furnishes the only sound reason for the total expulsion of the practice from the school and the family. The substitution of physical compulsion for moral authority unquestionably tends to lower all boys of good dispositions, and weakens the sense of free responsibility. And, inasmuch as the object of moral dis-

cipline is to develop the conscience of a freeman, not of a slave, it is *primâ facie* degrading to both the punished and the punisher to treat a child or a man as if he had forfeited his humanity, and could be brought to see and do the right only by having bodily pain presented as the alternative. As a *system* of discipline it will be found to rest on an ultra-materialistic theory of Ethics. If, therefore, the master find it necessary to call to his aid corporal penalties, he has good reason to pause and to question himself. If his self-examination leaves the blame of resorting to the last extremity on the head of the offender, he has no alternative but to make the solemn example of a rational being driven like a brute, because he is accessible only to brutal motives. Only the parlour educationist will deny that boys (and men) exist, possessed of moral hides too indurated to be sensitive to purely moral appeals.

As corporal chastisement, however, is to be regarded as an extreme measure, negative and deterrent rather than positive in its effects, and as standing apart from all other adventitious aids to discipline, this peculiarity should be conspicuously brought out by the teacher; and in every school, accordingly, there should be a chastisable and unchastisable class. A certain number of wilful offences, revealing a conscience too callous to be influenced by ordinary motives, should bring with it the disgrace of being reduced to the class of boys punishable with the rod. The descent to this school purgatory, however, should be difficult and slow: the

ascent and return to the light of responsibility and moral freedom plain and easy.

There is a flagellation of the mind worse than any castigation of the body. The masters who resort to it call it satire: but the impartial spectator detects that it is simply uncontrolled passion finding an outlet under the thin delusive veil of irony. Sarcasm and ridicule make the courageous feel callous and revengeful, and the sensitive oppressed and abused. It is an unmanly use of superior strength so to lacerate the feelings of the defenceless. It is also dishonest and disloyal; for this engine of punishment finds no recognised place in the school code. It is therefore unconstitutional, and justifies rebellion. Infliction, not affliction, marks the limit of legitimate punishment.

It would seem that we are as yet only on the threshold of the large subject of Discipline. School-rules, obedience, diligence, accuracy, and honesty, have necessarily led us to speak of the moral training in general, as well as in its special relation to the merely intellectual daily work which each pupil has to do, and of the natural and artificial supports of discipline. But we have adverted only to principles of action: the whole field of detail is still untrodden. To enter upon it would be to write a school manual, for which there is here neither space nor need. The master who brings to his work a habit of will which is itself an example to others and a guide to himself, will fill up

the details of a general outline with ease. Even the average teacher, if in earnest, will evolve from general principles, his own details, which will have the additional advantage of being his own, and therefore vital and efficacious.

A few additional words, however, for the help of beginners who feel they need it, may be serviceable, even though put in a curt form, and disjoined from their connection with the educative aims and principles of the subject as a whole. And *first* of all, let the young teacher give heed to the admonition and the example which come down to him through nearly two thousand years, alike from the Pagan philosopher and the Saviour of the world—Reverence childhood. The task he has to do requires a delicate and respectful, as well as a strong, hand. *Secondly*, Let his rules be just, and *easily obeyed*. *Thirdly*, Let him not expect the will of a man where there is the heart of the child or the boy. *Fourthly*, Let him not strain too far the power of application. *Fifthly*, Where there has been assiduity, let him accept a little well done, and discountenance quantity and display. *Sixthly*, Let him trust the honesty of his pupils, but remove all occasions of stumbling. *Seventhly*, Let him be vigilant, but let him disdain inquisitorial prying or deputed espionage. *Eighthly*, When he doubts in the matter of truth-telling, the fulfilment of obedience, or the propriety of punishing, let him always give the pupil the benefit of the doubt. *Ninthly*, Let him so act that the school will

feel that it is regard for the moral law rather than for his personal authority that regulates his praise and blame, his rewards and punishments. And, *finally*, and above all, let him do unto others, *even to children*, as he would that others should do unto him.*

The difficulties which both parents and schoolmasters experience in the regulation of punishment, leads me to add to my own remarks on the subject certain extracts from the writings of one of the most eminent educationists of this century:—

“If the word be always suited to the action, and every gradation on the side of merit and demerit be candidly and distinctly characterised by the terms employed, and by the tone and look with which they are delivered, such an ascendancy may be gained over the minds of youth, that a word or significant gesture will have more weight, and make a deeper impression, than an angry expostulation or heavy blows. Praise and blame, when sparingly and judiciously dealt out, are engines of intalcutable power. But, on the other hand, if a master, for some trifling misdeemeanour, pour forth a volley of abusive epithets, he has nothing, of course, in reserve for heinous offences but flagellation; and if, on the other hand, he be either extravagant or partial in his commendation, it will have little or no value.

“I would push the economy of praise and reproof so far as to pitch the tone of both a note or two below the natural scale. This is a useful rule in commending, because it enhances the

* The subject of Drill as an aid to moral discipline, as well as to the development of a healthy *physique*, belongs perhaps more to the detail of a school manual than to a general statement of principles and methods.

value of a strong expression. But it is in reprimand and punishment that its importance is best seen; though, I fear I must add, in practice least understood. There prevails among schoolmasters such a dread of relaxing wholesome discipline, that, when a public example is to be made, even the most temperate and conscientious think themselves called upon to colour the offence a little highly, and to express even more indignation against the culprit than they actually feel. This I conceive to be a capital blunder. The very reverse of it is a great secret in the management of youth. No infliction can benefit the sufferer, or serve as a warning to others, which is not felt and acknowledged to be just by the great body of his schoolfellows. The moment it exceeds the measure which the impartial spectator can sympathise with, it generates compassion for the offender, and dislike of the punisher. . . .

“On the other hand, there is nothing that so completely disarms the bad and unsocial passions of a boy as kindness; nothing so popular as stopping short of the severity which strict justice might award. Not will such forbearance, if it appear to flow from enlightened principle and affection, ever tempt to a repetition of the offence. . . .

“ . . . To dispense with corporal punishment in all minor school-offences, and to reserve it for cases of moral delinquency or turpitude. . . . Of the latter kind were deliberate lying, dishonesty, wanton cruelty, indecency in word or deed; of the former, neglect of preparation, failing to answer questions, or to say by heart, coming late, being inattentive, or talking in school time, teasing a schoolfellow, &c.

“ . . . If a boy was reported by the monitor to be unprepared on the lesson, the gentlest interference on my part was to call him out of the division and admonish him privately. If he could assign no reason for his failure, he was dismissed with a word of advice, and a hope that this negligence would not occur again; but at the same time, with an assurance that if it did, I should feel it incumbent on me to reprove him in presence of his division. This had never, probably, occurred to him as an aggra-

vation of his disgrace, but the very mention of it was sufficient to make him think so, and he returned to his place resolved to avoid it, and not perhaps without a sentiment of thankfulness for the attention to his feelings implied by this preliminary warning. . . .

"The next step in increase of severity was to reprimand before the whole division, care being taken, in this as in all other cases, that reproof should be administered more in sorrow than in anger. This mode of reprehending was that most frequently practised, because it gave an opportunity of instructing and warning others, though it was often exchanged for the gentler mode of giving the boy an audience apart, when I read in his eye that he had a private reason to assign, which he was unwilling to impart to any ear but mine.

"For minds of less sensibility, or greater tendency to go wrong, there remained a reproof before the assembled class, mild or sharp, as suited the character addressed. Occasion for this reproof was taken by calling such boys to say in the class, as soon as the divisions broke up. . . .

"But as there must, of course, be many in a numerous class either too sluggish or too thoughtless and playful to be permanently or uniformly affected by any of these motives, the last resort was to what was technically called a *pœna*, or written imposition. . . . Nothing can be more equitable, than that a boy who fails to prepare a lesson at home, or give attention to the construing in the class-room, should be obliged to write it out, and be curtailed of his play. It was an improving exercise, too, and thus accomplished the most desirable ends of punishment—correction and warning. . . .

" . . . For a considerable time after these methods had completely superseded corporal punishment in all that regarded the lessons, it was still had recourse to now and then, as the appropriate means of deterring from grave acts of immorality. . . .

" . . . The great secret in this, as in the instance of minor misdemeanours, is to estimate fairly the gravity of the offence, so long as it is spoken of in the abstract, and to fix its place correctly

in the scale of demerit; while, at the same time, the individual culprit is allowed the benefit of all the circumstances which can be honestly urged in extenuation. When the master seems to take pleasure in dwelling on these, the punishment he does inflict will appear to be extorted from him, as it really is, by the demands of justice, and will create no feeling in the breast either of the sufferer or the spectator which is not friendly to virtue. Precept thus enforced by example is the most impressive of all moral lessons.

"But so regularly did the dread of corporal chastisement increase in proportion to its mildness and rarity, that, during the latter half of my rectorship, it was entirely discontinued; partly, and chiefly, in consequence of the manifest improvement in the morality of the boys; partly, because the feeling of honour had become so nice as to make it too severe an infliction for any school offence that could be committed. The solemnity and the lecture were still continued when occasion offered. . . .

"Among the various substitutes for corporal punishment, I have made no mention of one which was and is in very common use: that of turning a boy down in his class, often by ten or twenty places at a time, in consequence, not of the better saying of those below him, but by the *fiat* of the master. To him this mode of deterring and punishing recommends itself by the tempting facility of applying it. It is generally used in the cases of talking or trifling in the class-room, or being late. For the former it is admissible, if preceded by a demand for the next word, or an order to repeat the clause last construed. As to being late, a fault to which boys are so liable that it must be sharply dealt with, it was checked not by loss of place, but more effectually by stationing the general censor outside the door, to collect the names of the late as they arrived, and note them for a *pœna*, to be delivered next morning. Forfeiture of place, for such offences, is both unjust and inexpedient."—*From Professor Pillans's Contributions to the Cause of Education*, p. 340.

VI. DIRECT MORAL INSTRUCTION.

Initiatory stage—Suggestive moral teaching and direct moral teaching
—Juvenile stage (Laws of Health, Economic Laws, &c.)

MORAL instruction, as distinguished from the moral training which Discipline affords, means the inculcation of moral duties in a preceptive form. It is a kind of colloquial preaching on the part of the teacher, the more colloquial the better.

Initiatory Stage.—When the mind is sufficiently matured to apprehend a principle of conduct, to adopt it, and to give it effect by the power of a sustained purpose, preceptive teaching is of unquestionable value. In proportion, however, to the weakness of the power of exerting a continuous and conscious effort of will—in other words, in proportion to the youth of the pupil—precept is, at the time of its inculcation, inefficacious. The moral principle, if not the moral sentiment, of the very young is most effectually reached through the moral habit, and the moral habit can be formed only by ordering the child *to do* certain things in a certain way, giving him the help of the example of his teacher and fellows while doing them, and taking means to make sure that

they are done. But this, as we have seen, is to discipline. Discipline signifies the 'enforcing of the *doing* of the moral law by means of motives, which motives are adventitiously supported by rewards and punishments.

We have said that by the enforcement of the *doing* of moral acts alone—in other words, by means of discipline—moral sentiments and principles thoroughly enter into the mind of a child as intelligible and living guides of conduct. The form of words is, however, by no means altogether useless. To throw into a preceptive form the moral *acts* which the teacher is continually insisting on is of value, *as subsidiary to the practice of them*. Precept serves as a guide and a standard of measure to the child, the significance of which gradually dawns on him. Especially after reward for right-doing, or punishment for wrong-doing, a gently-urged precept will be dropt into a prepared soil and will take root.

There are two kinds of preceptive teaching—the Suggestive and the Direct. The suggestive is the more efficacious, because it is associated with a concrete example. In the doing of right acts, the child is presumed to be supported by the example of his teacher and fellows. By sharing the moral life exhibited daily in the school he gradually becomes a constituent part of it: it is the *example* of those around him that points both the moral and the way. This is true of the *indirect* moral instruction of discipline: it is equally necessary that the *direct* moral instruction of the school, in so far as it is conveyed by books or conversation, should be in the earlier

years as much as possible the instruction which the example of others gives, that is to say, the instruction of biography, fable, and anecdote. The lessons of fair play and peaceableness, for example, almost defy abstract preceptive teaching in the case of the very young, but enter vividly and graphically into the mind through the story of the two boys and the nut, which ends in the arbiter eating the kernel and liberally dispensing half a shell to each of the little disputants. Next to seeing a good example before us is imagining that we see it, and this we do when we read or hear of it.

Direct Precept, if less important than Suggestive, has yet a useful part to play. It is true that all moral precepts are laws of conduct generalised from particular acts and their consequences, and therefore that to demand of a child that he shall strain his intellect to grasp fully a moral generalisation is to demand an impossibility. Even such seemingly simple generalisations as, "To steal is wrong," "All must be just in their dealings," "Generosity is a duty," "Truthfulness must be observed," and so forth, although committed to memory and produced when required, are understood by the child only in so far as they are illustrated by *particular acts* coming within his personal cognisance. If the teacher says, "Do not take your neighbour's pencil as I saw you do this morning, for that is to steal, and to steal is wrong," he is intelligible. A certain number of acts thus from time to time become known to the child as stealing, from which he infers the wickedness of other

acts, which have a common characteristic with them, and in this way he extends his moral knowledge with his moral experience, until at last there flashes upon him, in its full force and meaning, the generalised precept, "Thou shalt not steal." This is the process by which the understanding of moral principles is reached by the growing mind. But, true as this is, the moral generalisation is not wholly valueless to the child, although not fully intelligible at the time of its being imparted. He himself is, by the very instincts of his nature and the necessities of his external condition, groping his way to some such general statement of duty which will bring harmony into the chaos of his moral life by bringing law. To furnish him at the outset of his journey in search of duty with the conclusion to which the wisdom of the past has come, is like giving a young builder a plan of the house we require him to build. It is only a semblance, but it facilitates and expedites the attainment of the reality.

The theory of education, which, so far from regarding direct preceptive teaching as a help, considers it to be an overlaying and overburdening of the child's mind, and which would lead him on in his moral perceptions step by step, and, at a certain moment of his development, and not till then, give the generalised truth which, if earlier given, would be in its full scope unintelligible, is, we suspect, shallow, sentimental, and impracticable. Even if the teacher had full control over the first sixteen years of his pupil's life, and were carefully to mac-

adamise and bridge his path in accordance with this theory, he might, perhaps, reach the end which he proposed to himself, but only to find that it had changed its character. He would be vanquished in the moment of victory. The pupil would probably reach the goal of a clear comprehension of principle in its practical significance, exhausted by the facilities and monotony of his too easy route, while his comrade who had reached the same point across country, unaided, and after many difficulties, obstructions, and stumblings, would come in later it might be, but exhilarated by difficulty and braced for fresh exertion. The teacher must bear in mind that life from first to last is a progress and a struggle, and that the purpose of education is not to give possession of a certain quantity of facts of the understanding, or even of principles of morality, but of powers ; not the conferring of attainment, but the qualifying for pursuit. The only essential equipment for every man is the weapons, an object to pursue, and vigour of faculty. The School does its work best when it makes the mode of acquiring the weapons, whether they be moral or intellectual, itself the means of training the faculties of pursuit.

Although, therefore, the early storing of the memory with generalised moralities serves an important purpose,—and this, by suggesting difficulty, compelling intellectual effort, and giving the consciousness of self-effected progress when light at last is seen,—such direct preceptive teaching is to be admitted into the initiatory classes

of a school only as distinctly subsidiary to *particular* instruction as to the qualities of individual acts by means of reading, conversation, and above all, discipline. The particular instruction and the disciplinary training constitute substantially the whole moral education during the initiatory stage, to which all else is only an accessory, and it is very difficult to separate them. It is necessary to insist on this, lest teachers should imagine that they have acquitted themselves of their duty when they have inculcated fine sentiments and right principles. This is not teaching, but preaching. It is through the doing of a thing only, as has been already said, that principles of conduct can take living root in a child's mind. A schoolmaster discharges his duty, not by enunciating or inculcating the right, though this is both necessary and desirable, but by watchful noting of the acts of his pupils towards each other, as well as towards himself, by explaining the nature of wrong acts individually, and by causing the right *act* to be done instead of the wrong. The forms which stealing, lying, injustice, cruelty, malice, and envy take are difficult to number, even among adults, but among children they are infinite in their petty variety. In the reading lessons, in the incidents of the school, and in the events of the parish, will be found further material for the exemplification, illustration, and personal application of the various virtues and vices, both in their patent and their insidious forms. Individual acts will be on these occasions referred to their proper preceptive head; and the command, whether it be prohibitive, "Do

not bear false witness," or hortatory, "Love thy father and thy mother," will be thus apprehended as a vital fact, not as a dead phrase. Through all, the teacher must constantly bear in mind that it is only in their petty exhibitions that the child can know even the greatest vices or virtues; and it is with these petty things consequently, and the precepts which they suggest, not with abstract and large utterances, that the teacher has mainly to do. The thousand trivialities of daily life constitute the moralities of children. They are so numerous, it is true, and so ever-changing, as to baffle the teacher's attempt to know them, much more to anticipate them. But, fortunately for him, as well as for his pupil, the rule of conduct which covers all other minor precepts, and suits all possible cases, is given to us in a form at once the most widely general, the most closely individual, and the most easy of application. "Do unto others as you would that others should do unto you," is a command which should be kept constantly before children, and persistently introduced as the measure of all their little acts. It will help the teacher as well as the child.

Where the tone and system of the school are good, the correction of petty immoralities is quick and easy. A glance, an upraised finger, or a single word, is generally sufficient. But even if it should cost time to correct them, the time must be given. The very purpose of the teacher's professional existence is the formation of character; and of the two elements of character, a good habit of the will claims his supreme attention.

Nor, indeed, is any time wasted even for intellectual purposes which is devoted to the formation of a habit of will in harmony with the sentiments and imperative laws of right conduct.

We have dwelt on the seeming trivialities of moral instruction, because we have a strong conviction that such instruction can be effectual in the primary school, especially in the initiatory classes, only when conveyed in a particular and disciplinary, rather than in a general and preceptive form, and because it is beyond doubt that moral training, in all its comprehensiveness and importance, has not so prominent a place in the minds of primary schoolmasters and in the scheme of school duty, as it unquestionably ought to have. The master has a tendency to think chiefly of certain intellectual results, and in matters of morality to consider himself absolved from all other and loftier aims if he merely enjoins a certain number of imperative moral laws, inflicts occasional punishment, and keeps outward order.

Juvenile Stage.—When the pupil passes out of the Initiatory into the Juvenile stage—that is to say, when he reaches his tenth year—his power of realising the practical detail which precepts indicate and sum up, increases: he begins consciously to adopt them, and when he errs, to err less through ignorance or weakness than through wilfulness. Even at this stage, however, and long after it has begun, the short biography, the

fable, and the parable, are still the best instructors in moral duties. Nevertheless, as precept in its abstract form becomes intelligible and capable of easy explanation and illustration, it may now enter formally and with more effect into the daily work. The principles which are to regulate his conduct towards his fellows and his master are already pretty well known to the boy in their particular forms, and are consequently now easily made intelligible in their general and summarised expression.

Accordingly, as precepts and the grounds of them are now comprehensible to the pupil, and therefore really operative in the formation of good habits, it is the duty of the teacher, while confirming the *particular* moral lessons of the initiatory stage, to prepare for himself a scheme of preceptive teaching, to some extent adapted to the circumstances of his pupils, and to inculcate the form of sound words. As, in regulating, refining, and elevating the character of the petty acts of the school, the master is presumed to have had in view the counteraction of the prevalent evils of home influence, so now, in inculcating the precepts which are to guide the boy's future, he must have regard to those errors to which the class to which he belongs is most prone. We have, in a previous part of this volume, when speaking of the limitations and conditions under which the primary teacher works, adverted to the kind of preceptive teaching most imperatively demanded at this stage. We showed there that the preceptive teaching must be *reasoned*. It is easy to imagine a lad to have learned the general pre-

ceptive duties of justice, honesty, truthfulness, generosity, and even to be honestly striving after the practical realisation of the Golden Rule of conduct, and yet utterly to fail in doing the just and right act. And why is this? His intellect has not been instructed on the final issue of many of the acts which he considers to be harmless, or, if wrong, venial; especially those numerous acts which he imagines to terminate in himself alone. In the regulating of his body, for example, he has not been taught that he owes a duty to himself as an intellectual and moral being, and to the Creator who endowed him with his physical frame. Least of all has he learned to follow out into their evil effects *on others*, the consequences of his own infringement of the physiological laws under which he lives, and to find in wilful self-neglect, or self-injury, the causes of pain and injustice to his fellow-men. In all these respects there is the inner habit of conscience, which suggests that there is a right, but it is an uninstructed conscience which cannot see wherein the right consists. The intimate connection of mental and bodily health, and the *moral obligation* of maintaining the latter, requires, it seems to us, to be directly and carefully taught. Above all, the illusion under which young men generally live, that their body is their own, with which they may do as they please, and that men of irregular habits are, as the saying is, "no one's enemy but their own," has to be anxiously dispelled. That every man owes his body to his family, to the State, and to the God who made it and placed it

here, is a part of the moral law. It is a part, however, the abstract preceptive statement of which is utterly useless. It requires to be evolved in connection with a knowledge of the special laws under which we breathe, eat, digest, and labour, if it is to enter into the reason and not merely into the memory of the pupil. Our purpose in the school should be to make such things as familiar as the knowledge that to take another's property is theft, and punishable by law. The necessity and the *duty* of ventilation for himself and others, of regard to the preparation of food, of attention to cleanliness and exercise, and of temperance, are all easy of explanation in connection with the grounds on which they rest. They must be worked into the mind as part of its ordinary moral stock. Without the principles on which they rest, such teaching would be manifestly useless. Be just to your body that you may discharge your other duties efficiently, and that you may be just to others dependent on you and derived from you, is an abstract generalising of the duty, which is as useless as other abstractions which cannot be readily translated into the numberless particular acts to which they refer. The very object of school teaching of morality is to give, not only the *what* but the *how* and the *why* of duty—to instruct and guide the conscience.

The next most important translation of the rule of justice into the duties of common life, is the inculcation of frugality and providence. The relation of sick societies, annuities, and life insurance, to the self-respect

and independence of a man, and to the proper discharge of the barest duties, which he owes to his family, should be slowly, carefully, and frequently explained and illustrated. In the course of doing so, the connection of providence with the other virtues, the motive which it gives to the control of the lower appetites and passions, the sense of moral freedom and self-respect which it engenders, force themselves into view, and furnish the means of re-impressing the great moral laws under a fresh aspect and in new relations.

Such *reasoned* preceptive teachings as these, adapted of course to the age of the pupils who receive them, are not only an important, but an essential part, of any primary-school moral education, worthy of the name. The thing to be regretted is, not that there is any serious obstacle in the way of finding a place for them in the school-scheme, but that even thoughtful teachers seldom deliberately set before themselves the direct systematic teaching of practical morality.

The buying and selling of labour, and the many moral and social questions which depend on the right understanding of this, belong rather to the Evening or Continuation School, where boys of from thirteen to seventeen years of age assemble to resume and carry forward the instruction of their boyhood.

Note on Moral Instruction.

It seems to us that a master should draw out for himself a scheme of school moralities, to be taught in their proper order

and completeness. The inculcation of truthfulness, honesty, integrity, justice, love, obedience to authority, in the ever-varying forms which they assume, should be deliberately set down by every teacher as part of his round of work, and should be designedly presented again and again to the pupils in the various forms of parable, biography, and precept. National and Biblical proverbs also should be brought under contribution. It is probable that boys who go through a full parochial school curriculum obtain from their Catechism, Bible, and reading-books, in an irregular and haphazard way, such a course of instruction in morality as we desiderate. But this would certainly be more effectively given if, when any moral question incidentally arose in the course of other work, it was recognised by the master, and felt by the pupil to stand out from the other topics preceding and following it, as a matter of pre-eminent importance. This can happen only where all such incidental teachings form part of a pre-arranged scheme of moral instruction. The pupil should, of course, be kept in ignorance of any such formal scheme; but the master, by working in accordance with a preconceived purpose, would be led to give more weight and prominence to casual lessons, and thereby to lay on the minds of his pupils a deeper impression of the vital importance of the truths he might from time to time expound or enforce.

Minor Morals of the School.

Courtesy between boys and girls—Influence of female schools—Politeness—Order—Cleanliness, &c.—Personal habits of teacher.

The subject to which the consideration of moral teaching led us in concluding the last chapter, leads not unnaturally to the subject of the present. There is a close connection, especially in mixed schools, between the petty moralities of daily life, and the growth

of proper mutual relations between the male and female pupils. It is in these petty moralities indeed that, as regards certain vices, the teacher's chief power and chief duty lie. It belongs to a higher instructor, at a later stage, to elaborate principle out of the groundwork of propriety of sentiment and decency of external deportment. There is no reason to believe that the mixing of boys and girls together, *under proper supervision*, tends to lessen the respect of the one and the modesty of the other. Shyness in mutual intercourse is certainly quite eradicated by this means; but in the rooting up of this species of tare, the wheat of real modesty is not necessarily pulled up with it. We guard ourselves, however, by presuming *proper supervision* and good school discipline. Where these are absent the consequences are lamentable. Respect is broken down entirely, and the feebler sex is regarded by the stronger as merely fair game for what is in truth insult. And a worse result than this follows: the feebler sex itself half accepts as legitimate fun what it ought to resent as rudeness and insolence, and the sense of shame and vexation too soon gives place to the mock modesty of the averted giggle. That teacher or inspector must be blind indeed (probably with the blindness which familiarity causes) who, even without wishing to see, has not had such results of lax discipline in mixed schools forced upon his notice. On the other hand, the well-disciplined mixed school affords opportunities of regulating the conduct of boys and girls

towards each other, and so giving a natural and healthy direction to sentiments which must in any case spring up. The morbid and wondering suspicion of each other, which is apt to be the result of entire separation or jealous vigilance, is in itself a vice—or the anticipation of a vice,—the immediate forerunner of the very evils which it is our object to prevent.* Such feelings cannot exist where boys and girls are allowed to consort together, and to look each other frankly in the face as friends. There ought to be no difficulty, where this custom is once established, in insisting on courtesy and propriety from the one sex, and gentleness and decency on the other, thereby accustoming both to the recognition of a difference which is not intended by nature to be an antagonism.

At the same time, while the actual facts of the case, so far as we have observed them, acquit the mixed-school system of being the positive cause of one of the prevalent vices of our country, it is, if it may be so put, a negative cause. To the improved demeanour, and to the cultivation of the more purely womanly characteristics of the girls, we must look for the amelioration of the relations between the rustic youth of both sexes; and this cannot be thoroughly attained without surrounding the girl with gentler and softer influences than those to which she is subject when sharing with boys an education expressly arranged with a view to the special needs of the latter. It is necessary that girls should breathe the purer and gentler atmosphere of the female school, if the more womanly virtues are to

live and grow. It is gratifying and encouraging to see the readiness with which the tender sensibilities of girls, even of those who at first sight are very unpromising, respond to the gentle influence of the female school, where one has been instituted. It is impossible to shut our eyes to the unexpected moral results of exclusively female training, or refuse the conviction which such facts force on us, namely, that the extension of girls' schools, under properly-trained mistresses, is one of the most powerful moral agencies at present within our reach. The deficiencies of "mistress's grammar" are far more than counterbalanced by the prominence given to industrial skill,—itself both a womanly accomplishment, and exercising a feminine influence on the learners.*

This subject is a large and important one, worthy of much fuller treatment than can be given to it here; but before leaving it, we shall quote from Mr Brookfield's Report for 1860 a few concise and felicitous words which sum up the argument. After admitting the intellectual inferiority of schools taught by mistresses, he says:—

"But though figures are inflexible, and a remorseless average discards the modifying influence of chivalry, it must be remembered that, after all, this average itself confesses that in every hundred girls' schools there are fifteen which indicate the ablest, the

* The specially feminine portions of instruction stand very much in need of organisation in Scotland. Mr Birley, on p. 30 of the Privy Council Blue-Book for 1865, sketches a good course of industrial instruction. On the Influence of Female Schools, see Report by Rev. Canon Norris (Privy Council Blue-Book for 1861-2, p. 85-9).

most suitable, and the most judicious management, and forty which are by no means to be complained of, and which, according to the prevailing standard, must be considered no less than fairly satisfactory; while of all the hundred (with very rare, surprisingly rare, exceptions) the cleanly appearance, the quiet propriety of demeanour, the modesty of speech and manner, and, so far as I can learn, the moral rectitude by which they are characterised, give evidence of their being placed under an habitual influence, incalculably more important than any intellectual qualifications, and entitle our schoolmistresses to be pronounced one of the most praiseworthy and valuable classes of the community."

A consideration of the feelings and the outward behaviour which should regulate the intercourse of boys and girls in a mixed school, will reveal the defects of the present system of training, or rather of disregard of training, in little things, where boys alone are concerned. The teacher's business is, while avoiding everything that is inquisitorial, and discouraging reports brought by others, to exercise such a general supervision as will enable him to know the spirit which pervades the school, and to guide and correct its exhibitions when necessary. He must make the school feel unmistakably that his weight is thrown on the side of weakness and gentleness, and against the rude assumptions of physical strength. It is not enough that he take the opportunities which will be abundantly afforded him of reproofing deceit and falsehood, of correcting injustice, and of condemning meanness: he must convince the rough boys under his charge that the younger and less able of their fellows demand more than ordinary consideration from them. The strong man owes more, as a mere act of equity, to

the weak than he owes to his equal in strength. Mutual consideration among schoolboys becomes the more important the lower the stratum of the population from which the children are drawn.

Mutual consideration involves much ; not merely substantial justice and truthfulness, but kindness, pity, helpfulness, gentleness; and also civility and politeness. By politeness is meant the forms of civility, civility again meaning that *feeling* of respect for others, and of what is due to them, which exists more or less in every mind which has emerged from the unadulterated self-assertion of barbarism. To insist upon the forms of this feeling even where the reality does not exist, is not to be condemned as we condemn the requiring of the outward show of love when it has no root in the heart. To *require* a child to love is to lay the foundation of a false nature. But, while we admit the radical error of exacting love, we must not carry too far the principle which leads us to condemn all forms of feeling. The attitude and the words of prayer, for example, should be always demanded whether the pious emotion be active or dormant, because, in requiring these, we only insist on what it is possible to give *at will*—namely, submission and reverence to our Creator and Preserver. As it is perfectly legitimate in the region of religious sentiment to order what can be responded to by an effort of will, so also in matters of mutual courtesy of deeds and words. Further, where by skilful treatment the finer sentiments can actually be stirred into activity in the young heart,

to insist on their natural expression is so far from encouraging hypocrisy, that it is welcome to the child.

Teachers should also bear in mind that all expression of sentiment by means of external forms is like the expression of struggling thought in words. It gives it clearness, definiteness, and substance. It reacts on the mental state, and confirms it. Hence the utility of mere forms of civility. In requiring the form, the teacher either helps the pupil over the awkwardness of showing what he feels, or he reminds him that the feeling is wanting and ought to be supplied. In either case he has conferred a moral benefit on the pupil. The repetition of those formal acts of politeness for which the school affords scope, tends, by constantly suggesting the corresponding sentiments, to establish civility (which is only a kind of refinement of justice) as a habit of will. So great is the effect of due attention to the petty moralities of the schoolroom. It is scarcely necessary to add that, apart from direct instruction and *his own example*, the only way in which the teacher can attain the results at which we point in matters of propriety and courtesy is by detecting the wrong-doer, and causing him to do *over again and rightly* the act which in his haste or his selfishness he has done wrong.

• Passing from those minor morals of the schoolroom which concern the conduct of the pupils towards each other or their master, we come to those which immediately concern the pupil himself. Lounging in class

with hands in pockets should be interpreted by the master as a mark of disrespect to himself as well as of inattention to the lessons. Personal cleanliness, entering and leaving the schoolroom as a boy of decent manners is expected to enter and to leave a private house, quiet formation of classes without jostling, are all of importance in creating that habit of mind of which good manners is the fruit. Very many of our teachers seem to have quite lost all delicacy of perception on such matters, and they consequently submit to practices which, to the unaccustomed visitor, are intolerable. It is by no means so uncommon as it ought to be to find boys standing in class order, or rather disorder, at irregular intervals, with hands in pockets, and from time to time spitting on the floor. It is always best to find some one notion, the possession of which removes from the mind all difficulties in the way of applying principles. The notion which facilitates the solution of all difficulties in the matters of which we are now speaking, is this, that the schoolroom is the master's house, and that no manners or practices can be suffered in the one which would be discountenanced in the other.

The general rule given above has the further advantage of throwing light on those minor moralities of the school, which depend on the example of the teacher himself. The courtesies and the personal habits which he inculcates he must practise; and he will find no safer guide whereby to regulate his personal demeanour

towards all around him than the reflection that he is in the position of the master of a house receiving guests—guests under somewhat peculiar conditions, certainly, but still, in all essential respects, guests. He will scarcely venture to discharge the duty of host dirty, unshaven, and in slippers; nor will he dare to take unfair advantage of the fact that his pupils are compulsory guests, to speak to them in a style which would empty the room were they free to leave. He cannot in any case expect his pupils to behave better than himself.

The last department of petty morals concerns the arrangements of the schoolroom itself. These all fall under the heads of cleanliness, order, light, and ventilation. A dirty floor, and dirtier walls and windows, untidy arrangement of little things—such as ink-wells, copy-books, pens—the accumulations on the master's desk, the uncleaned black-board, the absent chalk and towel, the dusty maps and globes, the slovenly hearth and absent fender,—what must be the moral effect of such wilful renunciation of everything in the furnishing of daily life that makes civilisation better than barbarism? With such surroundings as these it is absurd for the teacher to talk of school ideals, or indeed of education in any lofty or refined sense. To teach attention to the laws of health in the midst of dirt and in an unventilated room, and to require activity of brain in the midst of a tainted atmosphere, are mockeries. The existence of such contravention of the very

first conditions of education seems in these days almost incredible, and yet how many schools are there in which cleanliness and ventilation are systematically and properly attended to?

The sense of the beautiful, even in the lower forms, of order, propriety, fitness, and decency, is closely allied with moral perceptions. Hence the moral suggestiveness of good external arrangements, and their influence in promoting the higher objects of the school: they extend to the poorer classes the refinements of civilisation, and make them sharers to some small extent in the higher quality of mind from which those refinements spring. Well-lighted, well-ventilated, well-cleaned, well-arranged schoolrooms are not only the best external aids to the mere doing of the day's work: they are also moral agencies.

Not is it beneath the dignity of the subject to class among these agencies the teacher's own clothing and personal habits. These tell on the minor moralities of the school quite as powerfully as the habits of will and the manners which he is hourly exhibiting tell on the growth of character in his pupils.

Let a man cultivate the personal habits and cheap characteristics of a gentleman, and carry these into the schoolroom with him, and, in the matter of the minor moralities, nothing more will remain to be done,* in so far as he personally, or his influence, is concerned.

* The bearing of school-gardens on the minor morals of a school would merit consideration here did space permit.

VII. THE TEACHING OF RELIGION.

IN the inculcation of moral duties, whether this be done by the direct instruction of precept and example, or by the indirect and more efficacious instruction of discipline, the teacher must employ the sanctions of Religion. He must early associate the authority of God with the imperativeness of the Moral Law. Divine revelation is not necessary to the discovery, nor the Divine sanction to the obligations, of morality; but both are means of re-establishing and sanctifying what nature and reason teach. Nay, more, such is the frailty of man, and such the inherent tendency to wrong, that morality requires all the support which it can draw from the constant impression on the growing mind that it has its first source and ultimate sanction in the Divine reason. To teach morality in its infinite ramifications, with all the aids which the arguments of personal wellbeing and social utility yield, with constant reference to the God who created us, and in whose hands our destinies are, and to the revelations which He has made of Himself and His purposes, is the highest duty of the school-master, and is that part of his national function which

gives it dignity, and secures for it the respect of the thoughtful.

But this kind of teaching presupposes that the child has first been taught that there is a God, and that He is "a Spirit, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." And it is precisely in this, the first and greatest lesson which the child can learn, that scholastic methods intervene and insist on being obeyed. The subject is too momentous to be left to the rude handling of those who seem to think that the fact itself is all in all, and the mode of presenting it nothing. The earliest impressions are the strongest, and in matters connected with our emotional nature this is in a special sense true. The teacher must pause, therefore, and consider, as he approaches the deepest recesses of the young mind. He goes there to give right shape to the confused sense of an all-pervading, unknown power, on which foundation must rest the idea of God. This idea, let us remember, formed under the influence of Christian doctrine, is to be to the child the basis of his future religious life.

How, then, shall we introduce the child to that which must, whether he will or not, be at once the ground-plan and the foundation of any religious edifice which may be afterwards reared in his mind? This assuredly is a solemn question, and to the teacher full of great responsibilities. The parent and not the schoolmaster, it is true, should lay this foundation; but even where

the latter finds it laid, his religious teaching must have constant reference to the idea which has been sown, and must tend to foster, retard, or modify its growth.

In religion, as in everything else, a child can know a new thing only as it stands related to things already known. It has also to be remembered that things abstract have to the child or the boy no significance whatsoever: it is only in a concrete form that anything can enter into his intelligence. Even in very palpable moral duties, to speak to a child or a very young boy about being just, true, merciful, and honest, is, we have found, to speak to the winds. It is a comparatively useless process, so far as the pupil is concerned; and at the same time it interposes between him and his natural guide and instructor a multitude of unmeaning words, thus cutting him off, by the intervention of the barrier of the unintelligible, from that candid and confiding moral relationship which is his greatest (though unconscious) happiness, and the essential condition of moral influence in the teacher or parent. That he is not to do this or that *particular act* because the person he loves or respects disapproves of it, and because it is unkind and wrong, he can understand; but it is long before he can generalise these various individual acts under their proper terms, and guide his conduct by the generalisation. If this be true in morals, how much more necessary in a matter so delicate and difficult as early religious teaching, to connect the truth we give

with concrete forms, and with other things already known, by which its meaning may be interpreted.

Happily, the Faith which has to be taught in our schools furnishes us with the great fundamental truth of the religious life in a form which fulfils all the requirements of the most exacting method. That the great unseen Power, of which the vague surmisings fitfully pass through the hearts of children, is a Father—loving them and wishing to do them good—this first truth, if *faithfully* taught, explains the Unknown in the spirit of love, and gives from the first a Christian direction to those feelings and thoughts regarding the Unseen, those premonitions of knowledge and faith, which observation and reading from time to time inevitably stir up in the minds of the young. If this simple and gentle thought of God—the thought which the Saviour of mankind revealed to us—be honestly and fully impressed on the tender mind, we think we can almost afford, so far as *method* is concerned, to let all future religious teaching take the direction which the teacher's idiosyncrasies may give it; insisting only on one condition, that the abstract statement of systematic truth be postponed to the biographical and concrete forms in which Divine wisdom has seen fit to embody that truth.

The teacher must be careful in his teaching. He must not first instil into the unfolding mind the God of law and judgment, rectifying and exalting that idea afterwards by the true doctrine of Christ. This is to assume that the revelation of Christ regarding God, and

man's relation to Him, is merely a *supplement* to the notion of a God of law and judgment, whereas it is a *superseding* of that imperfect notion by means of a higher—the notion of Fatherhood and love. This new idea must be made to lie *at the root* of the idea of God in the minds of the young, His character of Lawgiver and Judge being shown to arise out of, and to harmonise with, the higher conception. When afterwards enforcing religious doctrines and duties, the teacher must anxiously keep in view this the Fatherly character of God. For a child may obey what he believes to be the commands of God: he may fear God, and have Him often in his thoughts; but to love God is in the very nature of things an impossibility, except in so far as he apprehends clearly that God first loved him, and that the chief and ruling attribute of the Divine Being is love.

The oral religious instruction which precedes the reading of the New Testament is, in the majority of schools, so far as we can discover, of the most desultory and capricious kind. Now it is the teacher's duty to *organise and methodise his instructions* in religion, as well as those in morality, and to provide milk for the babes as well as stronger meat for the maturer minds of the school. So far from dealing perfunctorily with the religious instruction of the infant classes, the master should direct his chief efforts towards them, labouring to simplify truths and to adapt them to their childlike conceptions. The elevating, purifying, and harmonising

ideas of Christian truth should be early infused into a child's mind, that they may grow there with his growth and strengthen with his strength, and thereby become, unawares, a constituent part of himself. They should possess him, not he them. It is only by thus pre-occupying the infant mind at the most impressible period of its life, that religion can be woven into the character, and that a religious people can be reared. Hence the infinite importance of a more thorough religious training of the infant classes—a training so thorough as perhaps to be possible only through the agency of separate infant and initiatory departments in all our parishes, under the management of qualified female teachers.

The teacher's next duty is to present Christian doctrine in the richly coloured but simple language of the New Testament, interesting the child personally in the story of love, which is the foundation of the Christian faith, causing him to feel that it is to him personally and truly a message of goodwill.

It is evident, however, that a method, however admirable, may be nullified by the *mode* of applying it. If we convert the life of Christ into a series of school lessons, failing to make any pause when we approach holy ground, whereby to distinguish the Religious lesson from others, we shall certainly do our best to weaken the effect of the Gospel teaching. The ancient custom of using the Bible as a reading lesson-book originated at

a time when no other manual was to be had, and is now continued merely through the force of habit. We can imagine nothing which could bring more genuine satisfaction to a teacher who is in earnest about laying sure and strong foundations of the spiritual life in his pupils than the discovery that he might dispense with the Bible as a task-book, and give it a distinct place of its own in the schoolroom. Some progress has already been made in this withdrawal of the Bible from the category of lesson-books. It is no longer employed for purposes of grammar and spelling. It is to be hoped that the use of it as a reading lesson-book will also gradually give way before a clearer apprehension of the objects and methods of religious teaching. The Bible should be approached with solemnity, handled with reverence and daily read by master and pupils together rather as a relaxation from ordinary tasks than as itself a task. In the one subject of Religion, if in no other, it seems to us that the teacher might advantageously assume the attitude of a fellow-learner with his pupils, and lay aside the magisterial airs of assumed infallibility and harsh superiority, which too often accompany the Bible lesson. How else can Christianity preserve in the school its distinguishing characteristic as an exhibition of Divine goodwill stirring the heart to love, or retain those elements of mystery, infinitude, and awe, which feed reverence and call forth worship?

The third stage of religious teaching is the cateche

tical or dogmatic. This kind of teaching is frequently introduced at a wrong time. It is not a matter of indifference that the Gospel story be *first* received into the mind of the child in all the native purity, power, and charm of the form in which it has been given to us. Even St Paul gives the difficult food of generalised and theoretic doctrine only to those who had already heard him deliver, and that in language suited to their previous habits of thought, the glad tidings of great joy, peace on earth, goodwill towards men. Let us follow this example, and as far as possible postpone abstract dogmatic teaching until the concrete dogmatic teaching of the Gospels has become a possession.

The age at which abstract catechetical instruction should be begun, however, is a question that cannot unfortunately be solely determined by the previous training and preparation of the pupil. The early removal of children from school imposes on the teacher the obligation of giving them premature mastery over the form of words which embodies their faith. We have at least the consolation of thinking that this practice is not so irrational and indefensible as some educationists assume. The teacher, in the primary, secondary, and university schools alike, is constantly outrunning his pupils. The conscious or unconscious exertion of mind to grasp something beyond its present powers is itself a discipline. Not only so, the form of sound words; whether they summarise intellectual, moral, or religious truths, is itself a valuable acquisition.

It provides a kind of mould into which the growing experience shapes itself, until at last the form is vitally apprehended by the mind as the true and fit expression of the inner fact. It does not retard, though it may not hasten, growth and maturity. Thus far the unfortunate necessity of premature dogmatic instruction may be fairly defended on rational grounds.

The power of schoolmasters in this matter of religious teaching is very great, and lays on them the most solemn responsibility. No man indeed, fired with the zeal of a true teacher, can think, without a certain awe, of his opportunities of giving a permanent direction to the religious current of the minds under his charge. But if the master do not familiarise the child's mind with the solemn narrative of the life of Christ from birth to death, if he do not store his memory with those divine sayings which will be his best guide and consolation through life, and with the devotional utterances of such of the psalms as are best adapted to youthful comprehension, he foregoes his opportunities and misdirects his influence.

No less important than the substance and order of religious teaching is fitness of *manner* in the teacher when conducting the instruction of a class. What is desiderated in every subject is truth of manner, but this, in handling religious topics, above all. That is to say, the teacher must be seen himself to believe in the

value of the lesson he gives. If there be this belief, the outward expression of it in the eye and the unconscious gestures will be true to the character of the subject which is before the class. The hard, dictatorial, and undevotional style in which masters are too often wont to give religious instruction, and their awkward, unjoyous mode of conducting songs and hymns, have led us gradually to the conviction that the education of *very young* children should be confided solely to mistresses. The man, when entering on the religious lesson (if lesson it ought to be called), seems to be less capable than the woman of feeling the delicacy as well as the greatness of the subject, and of adapting his mind to these conceptions. He more readily forgets that he is dealing with the emotions of his pupils—and these the deepest and purest emotions of which human nature is susceptible—and that his own mental attitude should be that of calm, solemnity, and reverence. A manner in discord with the gentleness, the love, the holiness, the purity and loftiness of the sacred theme, degrades and perverts the teaching. The sentiments of love, awe, devotion, purity, are the bases on which must repose the superstructure of divine truth, and these will hardly be stirred into activity except as the reflection of what is seen by the child to actuate another. The manifestation by the teacher himself of these appropriate feelings excites in the pupils a sympathetic response, and secures a ready ear and heart for the truths which they herald. This emotional response secured, the work of the teacher

is more than half done: until it be secured, his work is not even begun, however frequent and elaborate his didactic utterances, or however exacting his demands. It is grievous to think how seldom it is secured, when we reflect on the readiness with which the infant mind responds to everything which touches the imagination or the emotions. The golden opportunities of childhood are wasted, and as years advance the heart becomes less accessible.

In the survey of school methods which we have now completed, we have unavoidably treated the various questions which have arisen from the point of view of the teacher rather than of the taught. The reader will not, on that account, fail to see that the methods which it is the teacher's business to employ have their origin in an analysis of the mental operations of the pupil, and are valid only in so far as they truly harmonise with these. The chapter on General Method (p. 13) lays this down as the foundation of educative processes. The trainer of the young incites and excites to a progressive movement of the understanding and the will, but his object in doing so is to meet or anticipate the action of the young mind, which conducts the movement for itself, if the movement is to be really educative. Right methods are simply the right way of co-operating with the vital processes of the pupil's own intelligence, with the view of setting these in motion.

NOTE ON SCHOOL APPLIANCES.

No elementary school is adequately supplied with apparatus which has not at least—(1.) A large black-board affixed to the wall: (2.) A smaller movable black-board specially intended for the junior classes: (3.) A black-board ruled for music: (4.) A pair of globes: (5.) A set of maps, including a large physical map of the world: (6.) A numerical ball frame: (7.) A supply of objects for object-lessons, &c.: (8.) Coloured pictures illustrative of Scripture narratives: (9.) Simple materials for exercises in colour and form, size, weights, measures, and coins.

School-libraries are, when they are met with—and this is much too seldom—composed of works which the children do not care to read. "It is obvious that as reading from the library is supposed to be a voluntary act, the books in it must be attractive if the library is to be of any use. A liberal supply of fairy tales, fables, ballads, voyages imaginative and real, illustrated books of natural history, and such religious books as contain in themselves an interest *apart from the fact that they treat of religion*, ought to form the staple of the library. Moreover, sets of books suited to the different stages of progress in the school should be provided. We were grieved, but not much surprised, to be guided one day by a fairly educated Banffshire boy of twelve years of age, who had never heard of Jack the Giant-Killer, the Babes in the Wood, or Robinson Crusoe! A mind growing up with imagination so starved must consolidate into something strangely different from the richly-fed minds of the children of the middle and upper classes. When there exists a school-library really suited to the needs and desires of the young, permission to take the books may be used as a re-

ward for lessons thoroughly acquired. The school will be a brighter place for little children when, the lesson once thoroughly acquired, a story-book or picture-book will be put into their hands to amuse, and, through amusement, to instruct. Why should not the teacher himself occasionally take a book from the library-shelf and read a story to his school? It would relieve the monotony of his work, and help to maintain friendly and pleasant relations between himself and his pupils.

With respect to the choice of schoolbooks, we would urge on the attention of schoolmasters the important consideration that the reading-books of parochial schools constitute substantially *the whole literature* of the children of the operative classes. They should keep this in mind, as well as the remarks on pages 65 and 93, and indeed the whole chapter on the object and method of teaching Reading, when selecting text-book for their pupils.

REMARKS ON CLASSICAL AND
'SCIENTIFIC EDUCATION.

IN considering this question, it is necessary to clear away from the field of discussion all illusory imaginations as to the larger proportion of boys who would benefit by a middle-school system, based on scientific training, as compared with the number which now benefit by the discipline afforded by the classical tongues. Severe mental work, having knowledge or other mental purposes exclusively in view, is naturally distasteful to the great majority of boys. We must not draw too large an inference from the inquisitiveness and love of knowledge which characterise childhood. The recipient stage of the child's life should be gently and wisely dealt with, and this it is the function of the primary school to do. But in the middle school, receptivity has given place in the boy to force, which seeks not to accept impressions, but rather to make them. To break in upon the spontaneous and healthy career of this fresh boyish energy with Latin verses or classifications of birds and beasts, is, even in the most favourable circumstances, to traverse the natural and genial current of life, and to call for a painful and self-sacrificing exertion of will. Most boys will be found to make this exertion, when they do make it, not from love of the work itself, but from the moral considerations of respect for

authority, of personal attachment, or of a sense of duty. Of this, we may be sure, that when inborn stupidity and rampant boyism have claimed their own, the residue of real intellectual workers, where there is no external motive to intellectual exertion, will always be found numerically disappointing. Nor will the substitution of Pneumatics, Physiology, and Chemistry, for Latin and Greek, draw out a larger amount of talent, or show better on the reckoning, when stock is taken of the quantity and quality of available knowledge and discipline really acquired. That by means of better books, and of methods based on a knowledge of human nature, a larger proportion of boys might be drawn within the circle of school-work, is undeniable; but this points to the improvement of existing practice, not to the subversion of the existing system.

There are, it seems to us, only two valid objections to the prevalent practice of our public schools:—(1.) The almost entire exclusion from these schools of *elementary* physics and social economy, which, if properly taught, can be made attractive as well as instructive, promoting rather than retarding the magistral classical studies. (2.) The non-provision of a course of study for those pupils who do not contemplate a university career, and whose intellects, though repelled by linguistic studies, might possibly be reached by those consecutive and methodical accounts of the external world which we call Science. If the study of Latin and Greek, as the leading subjects of middle-school work, renders once for all inevitable the total exclusion of all instruction regarding external nature and economic science, the cause of the classicists is, by the admission of this necessity, fatally weakened. As a matter of fact, however, there is no difficulty in prosecuting the study of the ancient languages concurrently with

those subjects which every educated man may be reasonably expected to know in their elementary principles and general purport. This amount of (so-called) *realistic* scientific knowledge is easy of attainment in middle schools, and as imperative as it is easy. Such subjects as Natural History are best treated as diversions or recreations.

It is only after we have assumed *a certain amount* of realistic instruction in natural science to be given in grammar and public schools to all the pupils, and a separate educational provision for those who are disqualified for linguistic discipline, that we properly approach the question of Language *versus* Science as an educative instrument; and the question then becomes this: Is formal science, as such, or the classical tongues, when taught with average ability (for it is only on a mediocre teaching capacity that we ever can safely rely in estimating the value of subjects of instruction), more promotive of the formation of a good intellectual habit?

To state the question of a classical *versus* a scientific education as a training in the knowledge of the lifeless signs of speech and their relations, *versus* a training in a knowledge of living Nature and its manifold operations, is to misunderstand the point at issue. In the university, and in the upper classes of the middle school, the dispute is *not* between the claims of Formal and of Real studies. Both studies present the realities of knowledge to the mind of the student—the one the realities of Man's nature, the other the realities of external Nature. Again, both Greek and physics exercise and discipline the formal powers of intellect, and both admit the student to an unconscious knowledge of the operation and the laws of intelligence. But that the purely Formal discipline of language (where we happen to have a highly developed language to work with) is more delicate and

subtle, more deep and thorough, than that of physics, is justly maintained.

The further superiority claimed for classical training over scientific consists in this, that in the former we have the generalisations of the wisest men on human life and human duty expressed in the most artistic forms; in the latter we have only generalisations on the facts and sequences of the visible world. The realities of moral experience, embodied in forms historical and dramatic, as these are impressed on the acquiring mind by the very effort implied in deciphering a difficult language, are of more value, both in themselves and as giving solidity and permanent power to the mental fabric, than a knowledge of the phenomena of heat and electricity. These moral generalisations of the wise are, in truth, an unsystematic philosophy of human nature, furnishing the learner not only with the experience of the past, but with instruction in the motives and purposes of life.

To become acquainted with the thoughts and imaginations of the past, through the medium of translation or when transfused through modern literatures, is to sacrifice the benefits which we derive from the study of a thought produced in circumstances not only different from, but even in some respects antagonistic to, our own. It is to sacrifice also the artistic forms in which the thoughts are clothed—forms which are the most perfect in literature, and which the structure of the ancient languages forces even upon the negligent student. The peculiar value of the æsthetics of the intellect and of morality, as distinguished from the æsthetics of feeling and emotion, in promoting the discipline and cultivation of mind, and, above all, of the opening mind of youth, has not been adverted to by writers on education, though it must have been experienced by all who have had the benefits of a classical training. It is not simply an æsthetic, but also an

intellectual and moral cultivation, which flows from close contact with ideal and artistic forms of expression.

Such results in the growth of mind are, it is true, neither ponderable nor commensurable quantities, but they assuredly tend to produce a *quality* of mind rarely to be attained in any other way, save by men of native genius. Richter has well said, and probably without much exaggeration—"The present ranks of humanity would sink irrecoverably if youth did not take its way through the silent temple of the mighty past into the busy market-place of after-life."

Let us look at the contending claims of Language and Science closely in their relation to the growth of intelligence.

As an intellectual discipline, Language makes good its claim to preference on the following among other grounds:—

(1.) Words stand for things real or notional. Now it is only in so far as words denote the objects of external perception that a training based on science can be said to have the advantage over linguistic. Even in this case, however, language is defined for the pupil only within the narrow limits of the department, or fragment of departments, which it is possible within a given time to teach, whereas linguistic training, by teaching the value of words, *as such*, to whatever department of human knowledge they may belong, educates the intellect to precision in the use of them generally. So true is this, that men trained only to a special department of science, but whose education is limited by it, fail to use the language even of their own department with that accuracy and consistency of signification which would alone satisfy a mind trained on language or philosophy. In the only sense, then, in which physical science, to the extent to which it can be taught to boys, can affect to do the work of

linguistic training, it does not succeed. Even if it succeeded, how small the ground it would cover! The language of a single department of science or fragments of a few sciences, which, because of their fragmentary nature, fail to yield discipline, would represent the whole range of the vocabulary taught. All those words which are daily in our mouths, as denoting the realities which are constantly influencing our lives in our social and moral relations, would be left outside the range of the scientific teaching. It would be superfluous here to dwell either on the pre-eminent importance of this aspect of man's daily existence, or on the immense value of a right understanding of words, and a wise use of them. Every successive inquirer into human nature has descanted on the error, misunderstanding, and consequent misery, into which an abuse of words is constantly betraying mankind. It seems to me that if a linguistic training had no other result than to teach us that words were our servants and not our masters, and that we must question, define, weigh, and estimate them, it would require little other defence of its claim to the traditionary prominence in the middle school which it inherits.

(2.) When we pass from the consideration of the discipline of language in teaching us the exact use of single terms, to the employment of these in the expression of our thoughts under the necessary operation of mental laws, we find in language a just, though imperfect, reflection of intellectual processes. In this view the study of language is the informal study of the laws of thought. We may assume that few will be prepared to require from boys that reflective grasp of intellectual laws, that effort after a conscious realisation of abstract processes, which is implied in any study of logic or psychology worthy of the name. At the same time, all will recognise the paramount importance of exercising the formal

powers of mind, and by a careful method giving practice in the art, while avoiding the scientific terminology and formulæ, of logic. Now, it is precisely in this relation that the distinctive characteristic of language-training reveals itself. For language being the body of thought, the student of it is studying concrete mind. While dealing with objective things,—with vocables, which are audible and visible, and which, therefore, do not evade his grasp,—he is at the same time unconsciously tracing the operations of intellect in others, and learning the right use of his own faculties; in other words, he is a student of logic, in the widest sense of that term, without being aware of it.

Nor is this position a vague affirmation; it is capable of illustration in detail:—

In the first place, the similarity of inflection in the simple sentence leads the pupil to the clear perception of the concord and partial identity in thought of subject and attribute, whether the attributive appears as an adjective or as a predicative verb. The distinct forms, by which inflected languages indicate this mental concord, must necessarily give the pupil a clearer notion of what a judgment and an affirmation really are. We do not here speak of the use which might be made of this part of linguistic discipline by a teacher who was himself conscious of the course of logic which his instructions in language were scarcely veiling, but of the inevitable discipline which the average boy receives from the average teacher. And it is not only in simple sentences that the pupil is thus exercised in the concord of thought as expressed in attribution, but he is also led by the help of the same mutual good understanding among the inflections to trace a connection between clauses, and to detect the fact that complete assertions, no less than individual words, may be attributive of each other. The tracing out and perception of

this unity of thought between affirmations is a valuable intellectual exercise.

We pass over the clearness which must be given to the pupil's perception of time and of government by the resembling, yet differing, terminations of verbs and nouns, to point out the training in syllogistic logic which he necessarily receives when he enters on the analysis of an involved complex sentence. The varying inflections of the words before him necessarily lead him to the discrimination of an assertion from its grounds, and an act from its causes, motives, or purposes. The forms set apart to denote these qualities of propositions compel his attention, detain it, and thus fix the distinctions in his mind. Again, those qualities of propositions which we express by the words hypothesis and probability, and even so fine a distinction as that between probability and possibility, are forced upon the understanding of the learner, however unconscious the teacher may be of the full meaning and value of the instrument he is using, and however ignorant the pupil of the generalisations of propositions and the names by which these generalisations are known. What higher discipline of intellect can be proposed for a boy whom we desire to discipline severely, but whose self-consciousness we do not yet wish to draw, or to force, into activity, than to lay before him a mass of words, apparently dead and disjointed signs, and to require that, from a steady consideration of these, the living organism of speech shall be built up—an organism into which all the formal elements of intellect run, and which calls for the discrimination, not only of the various relations in thought of the propositions before him, but of the precise force of many and various vocables, possessing it may be a wide and various connotation?

(3.) To the reply that the intellectual discipline of which we speak can be equally well obtained from subjects more

immediately useful than Latin and Greek, such as Natural Science, we would rejoine:—

The instruction of boys, in all subjects in which the material (as opposed to the formal) is, from the nature of the case, of primary importance, is necessarily dogmatic. Even a statement of principles is received by boys as dogma: to suppose anything else is to deceive ourselves. Though they may be occasionally startled into the conscious perception of rational relations under the influence of a teacher of original mind, they do not and cannot in any adequate and appreciable sense realise the reasoning process by which scientific conclusions are reached. Hence, while in the study of Natural Science, or any branch of it, they are taught not only facts, but classifications, laws, and causes in relation to their effects, these are not, and in almost all cases cannot be, elaborated by the pupil himself. The teaching of them, accordingly, degenerates into a statement of fact, and the learning of them into an act of memory.

It is to be at once conceded, that, were pupils led by an intelligent and rarely-endowed master in an inquiry into nature, with a view to re-establish, for himself, results already known, a training would be given by this means unequalled as a discipline; but such a method of instruction is on a large scale quite impracticable, and, even if practicable, it would be premature in its demands on the pupil's power. Those educationists who are not mere theorists feel the necessity of finding an instrument which does not make mannikins of boys, and which can work fairly in the hands of no very cunning workmen. Where Natural Science is that instrument, the method which looks so well in theory must degenerate in actual practice into the most ordinary and vulgar *crum*. Differences, generalisations, laws, and causes will not be truly apprehended *as such*, but will be arranged in the pupil's

mind by virtue of association alone, however glibly they may be enunciated at call in their proper places and sequences. It is only the select few, even of those who fairly master the subject taught, that are fully conscious of the reasoning process involved, and do not simply trust to faithful memory and association.

It is no doubt true that, a few years later, the boy who has been well taught may reflect on the results of that teaching, and in this way these results may fructify into a kind of retrospective discipline; the relation of cause and effect, differences, likenesses, and the elements of generalisations, may be seen, and the intellectual ends of education be thereby attained. But even the production of this winter fruit assumes particularly good teaching, a good memory, and habits of mind which are *naturally* more than usually reflective. In Language, on the contrary, the intellectual processes of differentiation, generalisation, and reasoning are not only much more fully, delicately, and variously represented than in Physics, but they have the signal advantage of not being offered to the learner as scientific *results* which are capable of being tabulated and acquired by the memory as so many co-ordinated facts. On the contrary, they have in every successive sentence to be sought out and brought to light *anew*, and this as the very condition of making a single progressive step. The boy's daily task is the constructing of a living organism out of a seemingly chaotic aggregation of dead symbols, and in the construction of this he brings into play all his intellectual faculties whether he will or not. The discipline is thus obtained *independently of the teacher*, and we might almost say *independently of the will of the pupil also*. Of no other instrument of discipline can this be said except Geometry, and the kind of cultivation which it gives is of too narrow a kind to admit of its ever

being more than the accessory of other instruments.* The boy either does the work before him or he does not : if he does it, he cannot, if he would, avoid obtaining the discipline which the work affords ; whereas, in elementary Science, the power of mere memory facilitates the acquisition of a semblance of knowledge which may pass muster, but which is comparatively useless as a discipline of any faculties save those of memory and association.

Accordingly, as in the training to a perception of the force of vocables, so also in the disciplining of the formal and intellectual powers, there seem to be sufficient grounds for maintaining that Science, *as it can be alone taught to boys between twelve and sixteen years of age*, is a feeble educative instrument as compared with Language.

The kind of discipline above claimed as the almost exclusive property of Language in the field of secondary instruction, cannot be obtained through the modern tongues, except in those cases (on which it would be vain to calculate) in which the rare excellence and general philological cultivation of the master supplement the inherent defects of his instruments. It is the contrast of the Latin and Greek tongues to our native mode of casting thought, no less than their own perfection of structure, that makes them so valuable as a discipline. The conspicuous devices, moreover, whereby, in

* The precision of the definitions in Geometry, the necessity of constantly referring to them, and the purity of the exercise in syllogistic reasoning which it affords, are of great benefit to the intellect. But alone, and unsupported by the higher linguistic training, it would be an unsatisfactory discipline in even mere syllogistic logic. The subject-matter of the reasoning is confined within too narrow limits, and the landmarks of the ratiocinative process are too clearly defined, to admit of Geometry ever affording by itself a liberal culture. Both the subject, and the discipline which it gives, are alike too monotonous and inflexible.

these tongues, grammatical, and therefore thought-relations are indicated, reveal even to the careless pupil of the most ordinary teacher the logical structure of Language. The organic character of Thought is thereby more completely exhibited, the relations of its elements more delicately indicated, and the whole riveted more firmly into a compact living body in the classical tongues than in any other.*

If limitation of time should make it necessary to choose between Latin and Greek, the former presents paramount claims to preference. Being the storehouse of a large portion of our own tongue, it yields in quite a peculiar degree an exercise in the history and force of words. And when we add to this the fact that it is the basis of the Romance languages, and smooths the way to an acquaintance with these, we add the weight of utility to an already adequate ground of preference.

* The literary and æsthetic arguments in favour of basing secondary education on the classical tongues are not here discussed. Our object has been to show the nature of the intellectual operations which Language on the one hand, and Science on the other, calls into play.

THE END.

